

*MASTER  
NEGATIVE  
NO. 91-80415-18*

MICROFILMED 1991

COLUMBIA UNIVERSITY LIBRARIES/NEW YORK

as part of the  
“Foundations of Western Civilization Preservation Project”

Funded by the  
NATIONAL ENDOWMENT FOR THE HUMANITIES

Reproductions may not be made without permission from  
Columbia University Library

## COPYRIGHT STATEMENT

The copyright law of the United States -- Title 17, United States Code -- concerns the making of photocopies or other reproductions of copyrighted material...

Columbia University Library reserves the right to refuse to accept a copy order if, in its judgement, fulfillment of the order would involve violation of the copyright law.

*AUTHOR:*

SWEDENBORG,  
EMANUEL

*TITLE:*

HEAVEN AND HELL  
ALSO THE WORLD....

*PLACE:*

BOSTON

*DATE:*

1883



Master Negative #

91-80415-18

COLUMBIA UNIVERSITY LIBRARIES  
PRESERVATION DEPARTMENT

BIBLIOGRAPHIC MICROFORM TARGET

Original Material as Filmed - Existing Bibliographic Record

938.94 Swedenborg, Emanuel. 1688-1782  
Sw358 De coelo et inferno. Eng.  
Heaven and hell; also the  
world of spirits, or intermediate state  
from things heard and seen..  
Boston 1883. T. 416 p.

Restrictions on Use:

TECHNICAL MICROFORM DATA

FILM SIZE: 35 mm

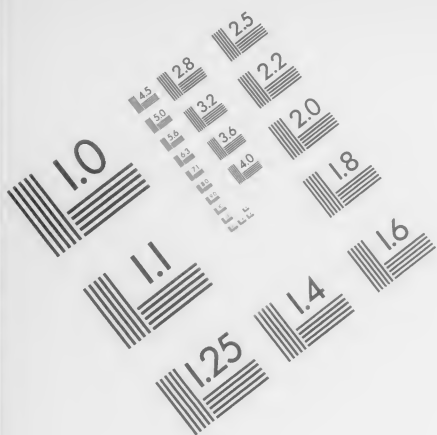
REDUCTION RATIO: 11X

IMAGE PLACEMENT: IA IIA IB IIB

DATE FILMED: 1/9/92

INITIALS G.G.

FILMED BY: RESEARCH PUBLICATIONS, INC WOODBRIDGE, CT

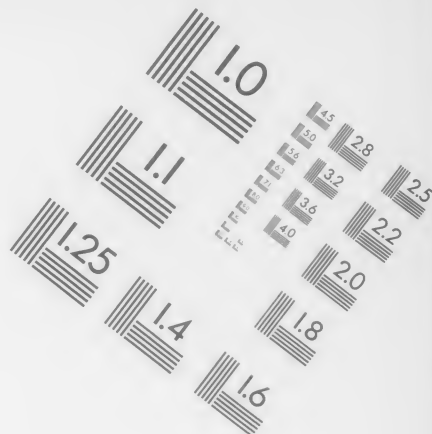


**AIIM**

Association for Information and Image Management

1100 Wayne Avenue, Suite 1100  
Silver Spring, Maryland 20910

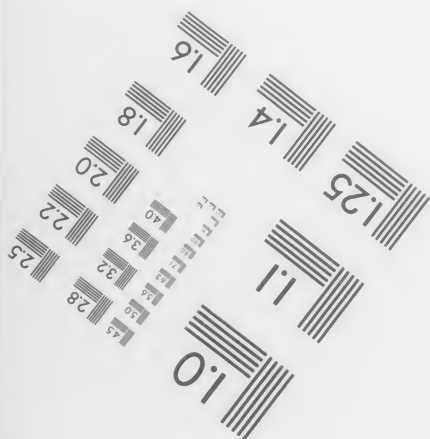
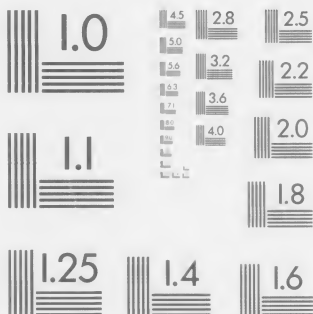
301/587-8202



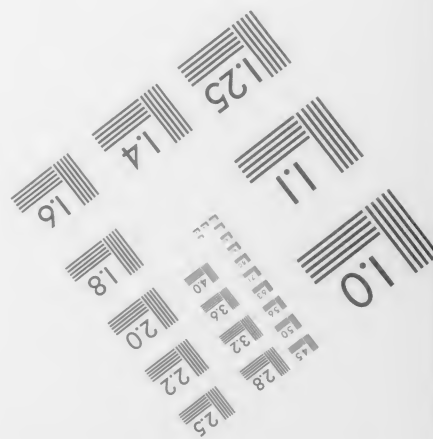
Centimeter



Inches



MANUFACTURED TO AIIM STANDARDS  
BY APPLIED IMAGE, INC.



938.94

Sw 358

Columbia University  
in the City of New York  
Library



GIVEN BY

A. Chapin



# HEAVEN AND HELL;

ALSO

THE WORLD OF SPIRITS,

OR INTERMEDIATE STATE,

FROM THINGS HEARD AND SEEN.

BY

EMANUEL SWEDENBORG.

""

ORIGINALLY PUBLISHED IN 1758. TRANSLATION REVISED.



SWEDENBORG LECTURE BUREAU,

169 TREMONT STREET,

BOSTON.

1883.

. . . . .  
 Y T I 2 3 4 5 6 7  
 . . . . .  
 Y T I 2 3 4 5 6 7  
 . . . . .

## CONTENTS.

	PAGE
INTRODUCTION . . . . .	7
HEAVEN.	
The Lord is the God of Heaven . . . . .	10
The Divine of the Lord makes heaven . . . . .	13
The Divine of the Lord in heaven is love to Him and charity towards the neighbor . . . . .	15
Heaven is distinguished into two kingdoms . . . . .	20
There are three heavens . . . . .	22
The heavens consist of innumerable societies . . . . .	28
Every society is a heaven in less form, and every angel in least form . . . . .	32
The universal heaven in one complex resembles one man . . . . .	37
Every society in the heavens resembles one man . . . . .	40
Hence every angel is in a perfect human form . . . . .	43
It is from the Divine Human of the Lord that heaven, in the whole and in every part, resembles a man . . . . .	46
There is a correspondence of all things of heaven with all things of man . . . . .	51
There is a correspondence of heaven with all the things of the earth . . . . .	58
The sun in heaven . . . . .	67
Light and heat in heaven . . . . .	72
The four quarters in heaven . . . . .	81
Changes of state of the angels in heaven . . . . .	88
Time in heaven . . . . .	92
Representatives and appearances in heaven . . . . .	96
Garments with which the angels appear clothed . . . . .	99
Habitations and mansions of angels . . . . .	102
Space in heaven . . . . .	106

MAR 13 1900

285228

	PAGE
The form of heaven, according to which are consociations and communications there . . . . .	109
Governments in heaven . . . . .	117
Divine worship in heaven . . . . .	121
The power of the angels of heaven . . . . .	124
The speech of the angels . . . . .	127
The speech of angels with man . . . . .	134
Writings in heaven . . . . .	142
The wisdom of the angels of heaven . . . . .	145
State of innocence of the angels in heaven . . . . .	155
The state of peace in heaven . . . . .	162
Conjunction of heaven with the human race . . . . .	167
Conjunction of heaven with man by means of the Word . . . . .	174
Heaven and hell are from the human race . . . . .	181
The heathen or people out of the church, in heaven . . . . .	187
Infants in heaven . . . . .	195
The wise and the simple in heaven . . . . .	206
The rich and the poor in heaven . . . . .	215
Marriages in heaven . . . . .	225
Employments of angels in heaven . . . . .	239
Heavenly joy and happiness . . . . .	243
The immensity of heaven . . . . .	258

#### THE WORLD OF SPIRITS, AND THE STATE OF MAN AFTER DEATH.

What the world of spirit is . . . . .	265
Every man as to his interiors is a spirit . . . . .	271
Man's resurrection from the dead, and entrance into eternal life . . . . .	277
Man after death is in a perfect human form . . . . .	282
Man after death is in all sense, memory, thought, and affection in which he was in the world, and leaves nothing except his earthly body . . . . .	289
Man is, after death, as his life was in the world . . . . .	301
The delights of the life of every one after death are turned into corresponding delights . . . . .	315
The first state of man after death . . . . .	323

	PAGE
The second state of man after death . . . . .	328
The third state of man after death, which is the state of instruction of those who come into heaven . . . . .	340
No one comes into heaven from immediate mercy . . . . .	347
It is not so difficult to live a life which leads to heaven as is commonly supposed . . . . .	353

#### HELL.

The Lord rules the hells . . . . .	364
The Lord casts no one down into hell, but the spirit casts himself down . . . . .	369
All who are in the hells are in evils and the falsities thence originating in the loves of self and of the world . . . . .	373
What is meant by hell fire, and what by gnashing of teeth, . . . . .	385
The malice and wicked arts of infernal spirits . . . . .	394
The appearance, situation, and plurality of the hells . . . . .	399
The equilibrium between heaven and hell . . . . .	405
Man is in freedom through the equilibrium between heaven and hell . . . . .	412

## HEAVEN AND HELL.

---

### INTRODUCTION.

1. WHEN the Lord speaks before the disciples concerning the consummation of the age, which is the last time of the church, at the end of the predictions concerning its successive states as to love and faith, He says: *Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And He shall send forth his angels with a great sound of trumpet, and they shall gather together his elect from the four winds, from one end of heaven even to the other* (Matt. xxiv. 29, 30, 31). Those who understand these words according to the sense of the letter, believe no otherwise than that at the last time, which is called the last judgment, all those things will take place according to the description in that sense; thus not only that the sun and moon will be darkened, and that the stars will fall from heaven, and that the sign of the Lord is to appear in heaven, and that they are to see Him in the clouds, and at the same time angels with trumpets, but also, according to the predictions elsewhere, that the whole visible world is to perish and afterwards a new heaven with a new earth is to exist. In this opinion are



most at this day within the church. But those who so believe, do not know the arcana which lie hid in every particular of the Word; for in everything of the Word there is an internal sense, in which not natural and worldly things, such as those which are in the sense of the letter, but spiritual and heavenly things are understood; and this not only as to the sense of many expressions, but also as to every single expression: for the Word is written by pure correspondences, to the end that in everything there may be an internal sense. What that sense is, may be evident from all those things which are said and shown of it in the *Heavenly Arcana*; which also may be seen collected in the explanation concerning the *White Horse*, spoken of in the Apocalypse. According to the same sense those things are to be understood which the Lord spoke in the passage above quoted, concerning His Coming in the clouds of heaven. By the *sun* there, which will be darkened, is signified the Lord as to love: by the *moon*, the Lord as to faith: by the *stars*, the knowledges of good and truth, or of love and faith: by the *sign of the Son of man in heaven*, the appearing of divine truth: by the *tribes of the earth*, which will mourn, all things of truth and good, or of faith and love: by the *Coming of the Lord in the clouds of heaven, with power and glory*, His presence in the Word, and revelation: by *clouds* is signified the sense of the letter of the Word; and by *glory*, the internal sense of the Word: by *angels with a great sound of a trumpet*,<sup>1</sup> is signified heaven, whence is Divine truth. Hence it may be evident, that by those words of the Lord it is meant, that in the end of the church, when there is no longer love, and thence no faith, the Lord is to open the Word as to its internal sense and to reveal arcana of heaven. The arcana which are revealed in what now follows, are concerning heaven and hell, and at the same time the life of man after death. The man of the church at this day knows scarcely

<sup>1</sup> Or, with a trumpet and a great voice.

anything about heaven and hell, nor about his life after death, although they are all described in the Word; yea, also many who were born within the church deny those things, saying in their heart, who has come thence and told us? Lest therefore such denial, which reigns especially with those who have much of the wisdom of the world, should also infect and corrupt the simple in heart and the simple in faith, it has been given me to be together with angels, and to speak with them as man with man, and also to see the things which are in the heavens and in the hells, and this during thirteen years; and now to describe them from things seen and heard, hoping that thus ignorance may be enlightened and incredulity dissipated. That at this day such immediate revelation exists, is because this is that which is meant by the coming of the Lord.

## HEAVEN.

### THE LORD IS THE GOD OF HEAVEN.

2. The first thing will be to know who is the God of heaven, since all other things depend on that. In the universal heaven no other is acknowledged for the God of heaven than the Lord alone. They say there, as He Himself taught, *that He is one with the Father; that the Father is in Him and He in the Father; and that he that seeth Him, seeth the Father; and that everything holy proceedeth from Him* (John x. 30, 38; xiv. 10, 11; xvi. 13, 14, 15). I have often spoken with angels on this subject, and they have always said, that they cannot in heaven distinguish the Divine into three, since they know and perceive that the Divine is one, and that it is one in the Lord. They said, also, that those who come from the church out of the world, with whom there is an idea of three Divines, cannot be admitted into heaven, since their thought wanders from one to another; and it is not lawful there to think three and say one, because every one in heaven speaks from thought, for there speech is cogitative, or thought speaking. Those therefore who in the world have distinguished the Divine into three, and received a separate idea concerning each, and have not made that idea one, and concentrated it in the Lord, cannot be received: for there is given in heaven a communication of all thoughts; on which account, if one should come thither who thinks three and says one, he would be immediately discovered and

### THE LORD IS THE GOD OF HEAVEN. 11

rejected. But it is to be known, that all those who have not separated truth from good, or faith from love, in the other life, when instructed, receive the heavenly idea concerning the Lord, that He is the God of the universe; but it is otherwise with those who have separated faith from life, that is, who have not lived according to the precepts of true faith.

3. Those within the church who have denied the Lord, and acknowledged only the Father, and have confirmed themselves in such faith, are out of heaven; and because there is not given with them any influx from heaven, where the Lord alone is adored, they are by degrees deprived of the faculty of thinking what is true concerning any subject whatever: and at length they become either as dumb, or they speak foolishly; and in going they miss their way, and their arms hang down and dangle as if destitute of strength in the joints. But those who have denied the Divine of the Lord, and have acknowledged only His human, as the Socinians, are likewise out of heaven; and they are carried forwards a little towards the right, and sent down into the deep, and are thus entirely separated from the rest that come from the Christian world. But those who say that they believe in an invisible Divine, which they call the *Ens*<sup>1</sup> of the universe, from which all things existed, and reject faith concerning the Lord, have found by experience that they believe in no God, because an invisible Divine is to them as nature in its first principles; which is not an object of faith and love, because not an object of thought. These are sent away among those who are called naturalists. It is otherwise with those who are born out of the church, who are called gentiles, concerning whom in what follows.

4. All infants, of whom is a third part of heaven, are initiated into the acknowledgment and faith that the Lord is their Father, and afterwards that He is the Lord

<sup>1</sup> The Latin term for Being. Tr.

of all, thus the God of heaven and earth. That infants grow up in the heavens, and are perfected by knowledge, even to angelic intelligence and wisdom, will be seen in what follows

5. That the Lord is the God of heaven, those who are of the church cannot doubt; for He Himself taught that *all things of the Father are His* (Matt. xi. 27; John xvi. 15; xvii. 2); and that *He has all power in heaven and in earth* (Matt. xxviii. 18). He says *in heaven and in earth*, since He who rules heaven rules the earth also, for one depends on the other. To rule heaven and earth, is for man to receive from Him all the good which is of love, and all the truth which is of faith, thus all intelligence and wisdom, and so all happiness; in fine, eternal life. This also the Lord taught by saying, *He that believeth in the Son hath eternal life; but he that believeth not the Son, shall not see life* (John iii. 36). In another place, *I am the Resurrection and the Life; he that believeth in Me, though he die, yet shall he live; and every one that liveth and believeth in Me, shall never die* (John xi. 24, 25). And in another place, *I am the Way, the Truth, and the Life* (John xiv. 6).

6. There were some spirits, who, while they lived in the world, professed the Father, and had no other idea concerning the Lord than as concerning another man, and hence they did not believe Him to be the God of heaven; wherefore they were permitted to wander about, and to inquire wherever they would, whether there be any other heaven than that of the Lord: they inquired for several days, and nowhere found any. Those were among such as placed the happiness of heaven in glory and in dominion; and because they could not obtain what they desired, and it was told them that heaven does not consist in such things, they were indignant, and wished to have a heaven in which they could domineer over others, and be eminent in glory, as in the world.

#### THE DIVINE OF THE LORD MAKES HEAVEN.

7. The angels, taken together, are called heaven, because they constitute it; but still it is the Divine, proceeding from the Lord, which flows in with the angels and is received by them, which makes heaven in general and in particular. The Divine proceeding from the Lord is the good of love and the truth of faith; as far, therefore, as they receive good and truth from the Lord, so far they are angels, and so far they are heaven.

8. Every one in the heavens knows and believes, yea, perceives, that he wills and does nothing of good from himself, and that he thinks and believes nothing of truth from himself, but from the Divine, thus from the Lord; and that the good and truth which are from himself are not good and truth, because there is not in them life from the Divine. The angels of the inmost heaven also clearly perceive and feel the influx, and as far as they receive, so far they seem to themselves to be in heaven, because so far in love and faith, and so far in the light of intelligence and wisdom, and in heavenly joy thence. Since all these things proceed from the Divine of the Lord, and in them is heaven to the angels, it is manifest that the Divine of the Lord makes heaven, and not the angels from anything of their own. From this it is that heaven in the Word is called the habitation of the Lord, and His throne, and that those who are there are said to be in the Lord. But how the Divine proceeds from the Lord, and fills heaven, will be told in what follows.

9. The angels from their wisdom proceed still further; they say not only that all good and truth are from the Lord, but also all of life. They confirm it by this, that nothing can exist from itself, but from what is prior to itself; thus that all things exist from a First, which

they call the very *Esse*<sup>1</sup> of the life of all; and that in like manner they subsist, since to subsist is perpetually to exist; and that which is not continually held in connection with the First by intermediates, is forthwith dissolved and entirely dissipated. They say, moreover, that there is only one fountain of life, and that the life of man is a stream thence; and that if this does not continually subsist from its fountain, it immediately ceases to flow. Further they say that from that one only fountain, which is the Lord, there proceeds nothing else than divine good and divine truth, and that these affect every one according to reception: that those who receive them in faith and life have heaven in them; but that those who reject or suffocate them, turn them into hell; for they turn good into evil, and the true into the false, thus life into death. That all of life is from the Lord, they also confirm by this, that all things in the universe have reference to good and truth; the life of the will of man, which is the life of his love, to good, and the life of the understanding of man, which is the life of his faith, to truth: therefore, since all good and truth come from above, it follows that all of life also comes thence. Because the angels believe thus, they refuse all thanks on account of the good which they do, and are indignant and recede, if any one attributes good to them. They wonder that any one should believe that he is wise from himself, and that he does good from himself. To do good for the sake of one's self, they do not call good, because it is done from self; but to do good for the sake of good, they call good from the Divine; and say that this good is what makes heaven, because it is the Lord.

10. Those spirits who, while they lived in the world, confirmed themselves in the belief, that the good which they do, and the truth which they believe, are from themselves, or appropriated to them as their own, in

<sup>1</sup> The Latin term for To be, used for the very source of being. *Tr.*

which belief are all those who place merit in good actions, and claim righteousness to themselves, are not received into heaven. The angels avoid them; they regard them as stupid and as thieves; as stupid, because they continually look to themselves, and not to the Divine; and as thieves, because they take from the Lord what is His. These are against the faith of heaven, that the Divine of the Lord with the angels makes heaven.

11. That those are in the Lord, and the Lord in them, who are in heaven and in the church, the Lord also teaches, by saying, *Abide in Me, and I in you; as the branch cannot bear fruit of itself unless it abide in the vine, so neither can ye, unless ye abide in Me. I am the vine, ye are the branches, he that abideth in Me, and I in him, the same beareth much fruit; because without Me ye cannot do anything* (John xv. 4-7).

12. From these things now it may be evident that the Lord dwells in His own with the angels of heaven, and thus that the Lord is all in all of heaven; and this because good from the Lord is the Lord with them; for what is from Him is Himself; consequently, good from the Lord is heaven to the angels, and not anything proper to themselves.

---

THE DIVINE OF THE LORD IN HEAVEN IS LOVE TO HIM AND CHARITY TOWARDS THE NEIGHBOR.

13. The Divine proceeding from the Lord is called in heaven divine truth, the cause of which will be explained in what follows. This divine truth flows into heaven from the Lord out of His divine love. Divine love, and thence divine truth, are comparatively as the fire of the sun and the light thence, in the world; love

as the fire of the sun, and truth thence as light from the sun. From correspondence also fire signifies love, and light the truth thence proceeding. Thence it may be evident, what the divine truth proceeding from the divine love of the Lord is, that it is in its essence divine good conjoined to divine truth; and because it is conjoined, it vivifies all things of heaven, as the heat of the sun conjoined to light in the world fructifies all things of the earth, as in the time of spring and summer. It is otherwise when heat is not conjoined to light, thus when the light is cold; then all things are torpid, and lie without life. The divine good, which is compared to heat, is the good of love with the angels, and the divine truth, which is compared to light, is that by which and from which is the good of love.

14. That the Divine in heaven, which makes heaven, is love, is because love is spiritual conjunction; it conjoins angels to the Lord, and it conjoins them one with another; and it so conjoins, that they are all as one in the sight of the Lord. Moreover, love is the very *esse* of life to every one, hence from it an angel has life, and also man has life. That from love is the inmost vital [principle] of man, every one may know who considers; for from the presence of it he grows warm, from the absence of it he grows cold, and from the privation of it he dies. But it is to be known that the life of every one is such as his love is.

15. There are two distinct loves in heaven, love to the Lord and love towards the neighbor: in the inmost or third heaven is love to the Lord, and in the second or middle heaven is love towards the neighbor; each proceeds from the Lord, and each makes heaven. How the two loves are distinguished, and how they are conjoined, appears in clear light in heaven, but only obscurely in the world. In heaven, by loving the Lord is not meant to love Him as to person, but to love the good which is from Him; and to love good is to will and do good from

love: and by loving the neighbor is not meant to love a companion as to person, but to love the truth which is from the Word; and to love truth is to will and do truth. From this it is manifest, that those two loves are distinguished as: good and truth, and that they are conjoined as good with truth. But these things with difficulty fall into the idea of man, who does not know what love is, what good is, and what the neighbor is.

16. I have spoken several times with angels upon this subject, who said that they wondered that the men of the church do not know, that to love the Lord and to love the neighbor, is to love good and truth, and, from willing, to do them; when yet they might know that every one testifies love by willing and doing what another wills; and that by this means he is loved in turn, and conjunction with him is effected, and not by loving him and still not doing his will, which in itself is not to love: and also that they might know that the good proceeding from the Lord is a likeness of Him, since He is in it, and that those become likenesses of Him, and are conjoined to Him, who make good and truth to be of their life, by willing and doing: to will also is to love to do. That it is so, the Lord also teaches in the Word, in saying, *He that hath my precepts, and doeth them, he it is that loveth Me; and I will love him, and will make my abode with him* (John xiv. 21, 23). And in another place, *If ye do my commandments, ye shall abide in my love* (xv. 10, 12).

17. That the Divine proceeding from the Lord, which affects the angels and makes heaven, is love, all experience in heaven testifies; for all who are there are forms of love and charity: they appear in ineffable beauty, and love shines forth from their faces, from their speech, and from everything of their life. Moreover there are spiritual spheres of life, which proceed from every angel and from every spirit and encompass them, by which it is known, even when at a great distance, of what quality they are as to the affections of their love:

for those spheres flow forth from the life of the affection and thence of the thought, or from the life of the love and thence of the faith of every one. The spheres going forth from the angels are so full of love, that they affect the inmost of the life of those with whom they are; they have at times been perceived by me, and have thus affected me. That it is love from which the angels have their life, is manifest also from this, that every one in the other life turns himself according to his love. Those who are in love to the Lord and in love towards the neighbor, turn themselves constantly to the Lord, but those who are in the love of self, turn themselves constantly backwards from the Lord. This is done in every turning of their body, for in the other life spaces are according to the states of their interiors, and in like manner the quarters, which there are not fixed as in the world, but are determined according to the look of their faces: yet it is not the angels who turn themselves to the Lord, but the Lord who turns to Himself those who love to do the things which are from Him. But more will be said of these things in the following pages, when treating of the quarters in the other life.

18. That the Divine of the Lord in heaven is love, is because love is the receptacle of all things of heaven, which are peace, intelligence, wisdom, and happiness; for love receives all and each of the things which agree with itself; it desires them, it seeks for them, it puts them on as of its own accord; for it wills continually to be enriched and perfected by them. This also is known to man: for the love with him, as it were, inspects and draws from the things of his memory all those which are in agreement, and collects them, and disposes them in itself and under itself; in itself that they may be its own, and under itself that they may be subservient to it: but the rest, which are not in agreement, it rejects and exterminates. That there is in love every faculty of receiving truths agreeing with itself, and the desire of

conjoining them to itself, is manifest also from those who are raised up into heaven; they, though they were simple in the world, come into angelic wisdom and into the blessings of heaven, when among the angels: the reason is, because they loved good and truth for the sake of good and truth, and implanted them in their life, and thereby have become faculties of receiving heaven, with every ineffable thing there. But they who are in the love of self and the world, are in no faculty of receiving those things; but they loathe them, reject them, and at the first touch and influx of them they flee away, and associate themselves with those in hell, who are in similar loves with themselves. There were spirits who doubted that such things were in heavenly love, and desired to know whether it were so; whereupon they were put into a state of heavenly love, things opposing being for the time removed, and were brought forward some distance, where was the angelic heaven, and thence they spoke with me, saying that they perceived more interior happiness than they could express in words, grieving very much that they would return into their former state. Others also were elevated into heaven, and according to their more interior or higher elevation, they so entered into intelligence and wisdom, that they could perceive things which before were incomprehensible to them. Hence it is manifest, that love proceeding from the Lord is the receptacle of heaven and of all things there.

19. That love to the Lord and love towards the neighbor comprehend in them all divine truths, may be evident from what the Lord Himself spoke concerning those two loves, saying, *Thou shalt love the Lord thy God from thy whole heart, and from thy whole soul; this is the greatest and the first commandment. The second, which is like unto it, is, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets* (Matt. xxii. 37, 38, 39, 40). The law and the prophets are the whole Word, thus all divine truth.

## HEAVEN IS DISTINGUISHED INTO TWO KINGDOMS.

20. Since there are in heaven infinite varieties, and one society is not exactly similar to any other, nor indeed one angel to another, therefore heaven is distinguished generally, specifically, and particularly; generally into two kingdoms, specifically into three heavens, and particularly into innumerable societies; each will be spoken of in what now follows. They are said to be kingdoms, because heaven is called the kingdom of God.

21. There are angels who receive more interiorly and those who receive less interiorly the Divine proceeding from the Lord: those who receive more interiorly are called celestial angels; but those who receive less interiorly are called spiritual angels. From this, heaven is distinguished into two kingdoms, one of which is called the CELESTIAL KINGDOM, the other the SPIRITUAL KINGDOM.

22. The angels who constitute the celestial kingdom, because they receive the Divine of the Lord more interiorly, are called interior, and also superior angels; and hence also the heavens which they constitute are called interior and superior heavens. That they are called superior and inferior, is because interiors and exteriors are so called.

23. The love in which those are who are in the celestial kingdom is called celestial love; and the love in which those are who are in the spiritual kingdom is called spiritual love. Celestial love is love to the Lord, and spiritual love is charity towards the neighbor. And because all good is of love, for what any one loves is to him good, therefore also the good of one kingdom is called celestial, and the good of the other spiritual. From this it is manifest in what those two kingdoms are distinguished; namely, that they are distinguished as the

good of love to the Lord, and the good of charity towards the neighbor; and because the former good is more interior good, and the former love is more interior love, therefore the celestial angels are more interior angels, and are called superior.

24. The celestial kingdom is also called the priestly kingdom of the Lord, and in the Word His habitation; and the spiritual kingdom is called His regal kingdom, and in the Word His throne. From the celestial Divine also the Lord in the world was called Jesus, and from the spiritual Divine, CHRIST.

25. The angels in the celestial kingdom of the Lord very much excel in wisdom and glory the angels who are in the spiritual kingdom, because they receive the Divine of the Lord more interiorly; for they are in love to Him, and thus nearer and more closely conjoined to Him. That those angels are such, is because they have received and do receive divine truths immediately in the life, and not, as the spiritual, in previous memory and thought. Thus they have them inscribed on their hearts, and perceive them, and as it were see them in themselves; nor do they ever reason about them, whether it be so or not so. They are such as are described in Jeremiah: *I will put my law in their mind, and write it in their heart; they shall no more teach every man his friend and every man his brother, saying, Know ye Jehovah: they shall all know me, from the least of them to the greatest of them* (xxx. 33, 34). And they are called in Isaiah, *the thought of Jehovah* (liv. 13). That those who are taught by Jehovah are those who are taught by the Lord, the Lord Himself teaches in John (vi. 45, 46).

26. It was said that those have wisdom and glory above the rest, because they have received and do receive divine truths immediately in the life; for as soon as they hear them, they also will and do them; neither do they lay them up in the memory, and then

think whether it be so. Those who are such, know instantly by influx from the Lord whether the truth which they hear be truth: for the Lord flows in immediately into man's willing, and mediately through his willing into his thinking; or what is the same, the Lord flows in immediately into good, and mediately through good into truth: for that is called good which is of the will, and thence of work; but that is called truth which is of memory and thence of thought. Also, all truth is turned into good and implanted in love, as soon as it enters the will; but so long as truth is in memory and thence in thought, it does not become good, nor does it live, neither is it appropriated to man; since man is man from the will and thence from the understanding, and not from the understanding separate from the will.

27. Because there is such a distinction between the angels of the celestial kingdom and the angels of the spiritual kingdom, they are not together, nor do they have intercourse with each other; there is given communication only by intermediate angelic societies, which are called celestial-spiritual; through these the celestial kingdom flows into the spiritual. Hence it is that although heaven is divided into two kingdoms, still it makes one. The Lord always provides such intermediate angels, through whom is communication and conjunction.

28. Because much is said in what follows concerning the angels of the one and the other kingdom, the particulars are here omitted.

---

#### THERE ARE THREE HEAVENS.

29. There are three heavens, and these most distinct from each other; the inmost or third, the middle or

second, and the lowest or first. They follow in succession, and subsist together, as the highest of man, which is the head, his middle, which is the body, and the lowest, which is the feet; and as the highest part of a house, its middle, and its lowest. In such order also is the Divine which proceeds and descends from the Lord: thence, from the necessity of order, heaven is threefold.

30. The interiors of man, which are of his mind [*mens*] and mind [*animus*<sup>1</sup>], are also in similar order; he has an inmost, a middle, and a lowest: for into man when he was created, all things of divine order were brought together, so that he was made divine order in form, and thence a heaven in its least effigy. Therefore also man communicates with the heavens as to his interiors, and likewise comes among the angels after death; among the angels of the inmost heaven, of the middle, or of the lowest, according to his reception of divine good and truth from the Lord, while he lived in the world.

31. The Divine which flows in from the Lord and is received in the inmost or third heaven, is called celestial, and hence the angels who are there are called celestial angels. The Divine which flows in from the Lord and is received in the second or middle heaven, is called spiritual, and hence the angels who are there are called spiritual angels. But the Divine which flows in from the Lord and is received in the lowest or first heaven, is called natural. But because the natural of that heaven is not as the natural of the world, but has in it the spiritual and celestial, therefore that heaven is called spiritual and celestial-natural; and hence the angels who are there are called spiritual and celestial-natural. Those are called spiritual-natural who receive influx from the middle or second heaven, which is the spiritual heaven; and those are called celestial-natural who receive influx

<sup>1</sup> *Mens* is the interior, rational mind, and *animus* the exterior, natural mind, or disposition. *Tr.*



from the third or inmost heaven, which is the celestial heaven. The spiritual natural angels and the celestial-natural are distinct from each other, but still they constitute one heaven, because they are in one degree.

32. There is in each heaven an internal and an external; those who are in the internal are there called internal angels, but those who are in the external are there called external angels. The external and internal in the heavens, or in each heaven, are as the voluntary and its intellectual with man, the internal as the voluntary, and the external as its intellectual. Every voluntary has its intellectual; one is not given without the other. The voluntary is comparatively as flame, and its intellectual as the light thence.

33. It is well to be known, that the interiors with the angels are what cause them to be in one heaven or in another; for the more the interiors are open to the Lord, the more interior is the heaven in which they are. There are three degrees of the interiors with every one, as well angel as spirit, and also with man. Those with whom the third degree is open, are in the inmost heaven; those with whom the second, or only the first, is open, are in the middle or in the lowest heaven. The interiors are opened by the reception of divine good and divine truth. Those who are affected with divine truths, and admit them immediately into life, thus into the will and thence into act, are in the inmost or third heaven, and there according to the reception of good from the affection of truth: but those who do not admit them immediately into the will, but into the memory and thence into the understanding, and from that will and do them, are in the middle or second heaven: but those who live morally and believe in the Divine, and are not so solicitous to be instructed, are in the lowest or first heaven. Hence it may be evident that the states of the interiors make heaven, and that heaven is within every one, and not without him: which also the Lord teaches

in saying, *The kingdom of God cometh not with observation; neither shall they say, lo here, or lo there; for lo, the kingdom of God is within you* (Luke xvii. 20, 21).

34. All perfection also increases towards the interiors, and decreases towards the exteriors; since interior things are nearer the Divine, and in themselves purer; but exterior things are more remote from the Divine, and in themselves grosser. Angelic perfection consists in intelligence, in wisdom, in love, and in every good, and thence in happiness, but not in happiness without these; for happiness without these is external and not internal. Because the interiors with angels of the inmost heaven are open in the third degree, therefore their perfection immensely surpasses the perfection of angels in the middle heaven, whose interiors are open in the second degree. In like manner the perfection of angels of the middle heaven surpasses the perfection of angels of the lowest heaven.

35. Because there is such a distinction, an angel of one heaven cannot enter to the angels of another heaven; or, no one can ascend from an inferior heaven; nor can any one descend from a superior heaven. Whoever ascends from an inferior heaven, is seized with anxiety even to pain, nor can he see those who are there, still less speak with them; and whoever descends from a superior heaven, is deprived of his wisdom, falters in his voice, and despairs. There were some from the lowest heaven, who had not yet been instructed that heaven consists in the interiors of the angels, believing that they should come into superior heavenly happiness, should they only come into the heaven where those angels are. It was also permitted that they should enter to them: but when they were there, they saw no one, howsoever they searched, although there was a great multitude; for the interiors of the strangers were not opened to such a degree as the interiors of the angels who were there; hence neither their sight. And a little after they were

seized with anguish of heart, insomuch that they scarcely knew whether they were in life or not. Wherefore they hastily betook themselves thence to the heaven whence they were, rejoicing that they were come among their own, and promising that they would no more covet things higher than such as were in agreement with their life. I have also seen some let down from a superior heaven, and deprived of their wisdom, so that they did not know what their own heaven was. The case is otherwise when the Lord elevates any from an interior heaven into a superior one, that they may see the glory there, which is often done; then they are first prepared, and encompassed by intermediate angels, by whom is communication. From these things it is manifest, that those three heavens are most distinct from each other.

36. Those, however, who are in the same heaven can be consociated with any who are there; yet the delights of consociation are according to the affinities of good in which they are: but of these things in the following articles.

37. Yet, though the heavens are so distinct, that the angels of one heaven cannot associate with the angels of another heaven, still the Lord conjoins all the heavens by immediate and mediate influx; by immediate influx from Himself into all the heavens, and by mediate influx from one heaven into another. Thus He causes the three heavens to be one, and all to be in connection from the first to the last, so that not anything is given unconnected. What is not connected by intermediates with the First, does not subsist, but is dissipated and becomes nothing.

38. He who does not know how it is with divine order as to degrees, cannot comprehend how the heavens are distinct, nor even what the internal and the external man are. Most people in the world have no other notion concerning interiors and exteriors, or concerning superiors and inferiors, than as of something continuous, or of

what coheres by continuity from purer to grosser; and yet interiors and exteriors are not continuous with each other, but discrete. There are degrees of two kinds; there are continuous degrees and degrees not continuous. Continuous degrees are as the degrees of the decrease of light from flame even to its obscurity; or as the degrees of the decrease of sight, from those things which are in light to those which are in shade; or as the degrees of the purity of the atmosphere, from the lowest part of it to the highest: distances determine these degrees. On the other hand, degrees not continuous, but discrete, are discriminated as prior and posterior, as cause and effect, as what produces and what is produced. He who examines will see, that in all and each of the things in the universal world, whatever they are, there are such degrees of production and composition; namely, that from one is another, and from the other a third, and so on. He who does not procure to himself a perception of these degrees, cannot possibly know the distinctions of the heavens, and the distinctions of the interior and exterior faculties of man; nor the distinction between the spiritual world and the natural world; nor the distinction between the spirit of man and his body. Hence he cannot understand what and whence correspondences and representations are, nor what influx is. Sensual men do not comprehend these distinctions, for they make increments and decrements even according to these degrees, continuous; hence they cannot conceive of what is spiritual otherwise than as a purer natural. For this reason they stand without, and at a distance from intelligence.

39. Lastly, it is permitted to relate a certain arcanum concerning the angels of the three heavens, which has not before come into the mind of any one, because he has not understood degrees; namely, that with every angel and likewise with every man, there is an inmost or supreme degree, or an inmost and supreme something, into which the Divine of the Lord first or proximately

flows, and from which it disposes the other interior things, which succeed according to the degrees of order with the angel or man. This inmost or supreme may be called the entrance of the Lord to angel and to man, and His veriest dwelling-place with them. By this inmost or supreme, man is man, and is distinguished from brute animals; for these have it not. Hence it is that man, otherwise than animals, can as to all the interiors which are of his mind [*mens*] and mind [*animus*] be elevated by the Lord to Himself, can believe in Him, be affected with love to Him, and thus see Him; and that he can receive intelligence and wisdom, and speak from reason: hence also it is that he lives to eternity. But what is disposed and provided by the Lord in that inmost, does not flow in manifestly into the perception of any angel, because it is above his thought, and exceeds his wisdom.

40. These are the generals concerning the three heavens; and in what follows we shall speak of each heaven specifically.

---

THE HEAVENS CONSIST OF INNUMERABLE SOCIETIES.

41. The angels of each heaven are not in one place together, but distinguished into societies greater and smaller, according to the differences of the good of love and faith in which they are; those who are in similar good form one society. Goods in the heavens are in infinite variety, and every angel is as his own good.

42. The angelic societies in the heavens are also distant from each other, according as their goods differ generically and specifically: for distances in the spiritual world are from no other origin than from the difference of the state of the interiors, thence in the heavens from the difference of the states of love; those are widely distant who differ much, and those little

distant who differ little. Similarity causes them to be together.

43. All in one society are likewise distinct from each other: those who are more perfect, that is, who excel in good, thus in love, wisdom, and intelligence, are in the middle; those who excel less are round about, at a distance according to degrees, as the perfection is diminished. The case with this is as with light decreasing from the centre to the circumferences. Those who are in the middle also are in the greatest light; those who are towards the circumferences, in less and less.

44. Like ones are borne as if of themselves to like ones; for they are with their like as with their own, and as at home; but with others as with strangers, and as abroad. When they are with their like, they are also in their freedom, and thence in every delight of life.

45. Hence it is manifest that good consociates all in the heavens, and that they are distinguished according to its quality. But still it is not the angels who thus consociate themselves, but the Lord, from whom is their good. He leads them, conjoins them, distinguishes them, and holds them in freedom, as far as they are in good; thus every one in the life of his love, of his faith, of his intelligence and wisdom, and thence in happiness.

46. All who are in similar good also know each other, just as men in the world know their kindred, their relations, and their friends, although they have never before seen them: the reason is, because in the other life there are no other kindreds, relationships, and friendships, than spiritual ones, thus those which are of love and faith. This it has been sometimes given me to see, when I have been in the spirit, and thus withdrawn from the body, and so in company with angels: then some of them I have seen as if known from infancy, but others as if not known at all. Those who seemed as if known from infancy, were those who were in a similar

state with the state of my spirit; but those who were not known were in a dissimilar state.

47. All who form one angelic society are of a face that is alike in general, but not alike in particular. How likenesses in general are consistent with variations in particular, may be in some measure comprehended from such things in the world. It is known that every race of people have some common resemblance in their faces and eyes, by which they are known and distinguished from another race; and still more one family from another. This is much more perfectly so in the heavens, because there all the interior affections appear and shine forth from the face, for the face there is their external and representative form; to have another face than that of one's own affections is not given in heaven. It has also been shown how a general likeness is varied particularly in the individuals who are in one society. There was a face as of an angel which appeared to me, and this was varied according to the affections of good and truth, such as are with those who are in one society. Those variations continued a long time; and I observed that still the same face in general remained as a plane, and that the rest were only derivations and propagations thereof. So just by this face were shown the affections of the whole society, by means of which the faces of those who were there are varied; for, as was said above, angelic faces are the forms of their interiors, thus of the affections which are of love and faith.

48. From this also it comes to pass, that an angel who excels in wisdom, sees the quality of another instantly from his face. No one there is able to conceal his interiors by his countenance, and to feign, nor in any way to lie and deceive by cunning and hypocrisy. It sometimes happens that hypocrites insinuate themselves into societies, who have learned to conceal their interiors, and to compose their exteriors so as to appear

in the form of the good in which those in the society are, and thus to feign themselves angels of light. But these cannot stay there long, for they begin to be inwardly troubled, to be tortured, to grow livid in the face, and as it were to become lifeless; they suffer thus from the contrariety of the life flowing in and operating: wherefore they quickly cast themselves down into the hell where are their like; nor do they desire any more to ascend. These are they who are meant by him who was found among the invited guests, not having on a wedding-garment, and was cast into outer darkness (Matt. xxii. 11, and following verses).

49. All the societies of heaven communicate with each other; not by open intercourse, for few go out of their own society into another, since to go out of their society is like going out from themselves or from their life, and passing into another which is not so agreeable; but they all communicate by an extension of the sphere which proceeds from the life of every one. The sphere of life is the sphere of affections which are of love and faith. This extends itself far and wide into the societies round about, and so much farther and wider, as the affections are more interior and more perfect. According to that extension the angels have intelligence and wisdom. Those who are in the inmost heaven, and in the midst of it, have an extension into the whole heaven; hence there is a communication of all things of heaven with every one, and of every one with all. But this extension will be treated of more fully below, when treating of the heavenly form according to which angelic societies are disposed, and also when treating of the wisdom and intelligence of the angels; for all extension of the affections and thoughts goes according to that form.

50. It was said above, that in the heavens there are societies greater and less: the greater consist of myriads, the less of some thousands, and the least of some hun-

dreds of angels. There are also some who live solitary, as it were house by house, and family by family: these, although they live so dispersed, still are arranged in like manner as those who are in societies; that is, the wiser of them are in the midst, and the more simple in the boundaries. These are more nearly under the divine auspices of the Lord, and are the best of the angels.

---

EVERY SOCIETY IS A HEAVEN IN LESS FORM,  
AND EVERY ANGEL IN LEAST FORM.

51. That every society is a heaven in less form, and every angel in least, is because the good of love and faith is what makes heaven, and this good is in every society of heaven, and in every angel of the society. It does not matter that this good is everywhere different and various; it is still the good of heaven; the difference is only, that heaven is of one quality here and of another there. Therefore it is said, when any one is elevated into any society of heaven, that he comes into heaven; and concerning those who are there, that they are in heaven, and every one is his own. All who are in the other life know this; therefore, those who stand without or beneath heaven, and see from afar where companies of angels are, say that heaven is there, and also there. This is, comparatively, as it is with the governors, officers and servants in one royal palace, or in one court; although they dwell separately in their own mansions, or in their chambers, one above and another below, still they are in one palace, or in one court, every one there in his function to serve the king. Hence it is manifest what is meant by the words of the Lord, that *in His Father's house are many mansions* (John xiv. 2); and what by the *habitations of heaven*, and by the *heavens of heavens* in the prophets.

52. That every society is a heaven in a less form, might also be evident from this, that there is like a heavenly form in every society, as there is in the whole heaven. In the whole heaven those are in the midst who excel the rest; and round about even to the boundaries, in decreasing order, are those who excel less, as may be seen stated above (n. 43): and it may also be seen from this, that the Lord leads all who are in the whole heaven, as if they were one angel; in like manner those who are in each society. Hence an entire angelic society sometimes appears as one, in the form of an angel; which also it has been granted to me by the Lord to see. When also the Lord appears in the midst of the angels, He does not then appear encompassed by several, but as one [angel] in angelic form. Thence it is that the Lord in the Word is called an angel; and also that an entire society is so called. Michael, Gabriel, and Raphael are only angelic societies, which are so named from their function.

53. As an entire society is a heaven in less form, so likewise an angel is a heaven in least form: for heaven is not without an angel, but within him; for his interiors, which are of his mind, are disposed into the form of heaven, thus for the reception of all things of heaven which are without him. He also receives those things according to the quality of the good which is in him from the Lord: hence an angel is also a heaven.

54. By no means can it be said that heaven is without any one, but within him; for every angel receives the heaven which is without him, according to the heaven which is within him. Hence it is manifest how much he is deceived, who believes that to come into heaven is only to be elevated among the angels, whatsoever he may be as to his interior life; thus that heaven is given to every one from immediate mercy; when yet, unless heaven be within any one, nothing of the heaven which is without him flows in and is received. There are many

spirits who are in such an opinion ; and therefore also on account of their faith they have been taken up into heaven : but when they were there, because their interior life was contrary to the life in which the angels were, they began to be blinded as to their intellects, so that they became like idiots, and to be tortured as to their wills, so that they behaved like madmen. In a word, those who live wickedly and come into heaven, gasp there for breath, and writhe about comparatively like fishes out of the water in the atmosphere, and like animals in the receiver of an air-pump, in ether, the air being exhausted. Hence it may be evident that heaven is within, and not without any one.

55. Because all receive the heaven which is without them according to the heaven which is within them, therefore in like manner they receive the Lord, since the Divine of the Lord makes heaven. Hence it is that when the Lord presents Himself in any society, He appears there according to the quality of the good in which the society is, thus not in the same manner in one society as in another ; not that the dissimilitude is in the Lord, but in those who see Him from and according to their own good. They are also affected at the sight of Him according to the quality of their love : those who love Him inmost are inmost affected ; those who love Him less are less affected ; the evil who are out of heaven are tortured at His presence. When the Lord appears in any society, He appears there as an angel ; but He is distinguished from other angels by the Divine which shines through.

56. Heaven also is wherever the Lord is acknowledged, believed, and loved. The variety of the worship of Him, from the variety of good in one society and another, does not bring harm, but it brings advantage ; for from this is the perfection of heaven. That from this is the perfection of heaven can hardly be explained so as to be comprehended, unless the terms commonly

used in the learned world be called in aid, and it be shown by them how one thing which is perfect is formed of various things. Every whole exists from various things ; for a whole which is not from various things, is not anything ; it has not a form, and therefore not any quality. But when a whole exists from various things, and the various things are in a perfect form, in which each one joins itself to another in friendly agreement in a series, then it has a perfect quality. Heaven also is a one from various things, arranged into a most perfect form ; for the heavenly form is the most perfect of all forms. That all perfection is thence, is manifest from all beauty, pleasantness, and agreeableness, which affect as well the senses as the mind [*animus*] : for these exist and flow from no other source, than from the agreement and harmony of several concordant and harmonious things, whether they coexist in order, or follow each other in order ; and not from one without more. Hence it is said, that variety delights, and it is known that the delight is according as is the variety. From these things it may be seen, as in a mirror, how perfection exists from variety, even in heaven ; for from the things which exist in the natural world, may be seen as in a mirror the things which are in the spiritual world.

57. Of the church the like may be said as of heaven, for the church is the Lord's heaven upon earth. There are also many churches, and yet each one is called a church, and also is a church, so far as the good of love and faith reigns therein. Here also the Lord makes a one out of various things, thus out of many churches one church. The like again may be said of a man of the church in particular, as of the church in general ; namely, that the church is within man, and not without him, and that every man in whom the Lord is present in the good of love and faith, is a church. The like also may be said of a man in whom the church is, as of an angel in whom heaven is, that he is a church in least form, as

an angel is a heaven in least form; and farther, that a man in whom the church is, equally as an angel, is a heaven: for man was created that he might come into heaven, and become an angel; and therefore he who has good from the Lord, is a man-angel. It is permitted to relate what man has in common with an angel, and what he has more than the angels. *Man has in common with an angel*, that his interiors are equally formed to the image of heaven, and also that he becomes an image of heaven as far as he is in the good of love and of faith. *Man has more than the angels*, that his exteriors are formed to the image of the world; and that so far as he is in good, the world with him is subordinate to heaven and serves it, and that then the Lord is present with him in both as in His heaven; for He is in His divine order everywhere, inasmuch as God is order.

58. Lastly, it is to be related, that he who has heaven in himself, not only has heaven in his greatest or general things, but also in his least or particular things: and that the least things there in an image resemble the greatest. This comes from the fact, that every one is his own love, and is such as his reigning love is: that which reigns flows into all the particulars, and disposes them, and everywhere induces a likeness of itself. In the heavens love to the Lord is the reigning love, because the Lord there is loved above all things: hence the Lord is there the all in all; He flows into all and every one, disposes them, and puts on them a likeness of Himself, and causes heaven to be where He is. Hence an angel is a heaven in the least form, a society in a greater, and all the societies taken together in the greatest. That the Divine of the Lord makes heaven, and that it is the all in all, may be seen above (n. 7 to 12).

THE UNIVERSAL HEAVEN, IN ONE COMPLEX,  
RESEMBLES ONE MAN.

59. That heaven in the whole complex resembles one man, is an arcanum not yet known in the world; but in the heavens it is very well known. To know that, and the specific and particular things concerning it, is the chief of the intelligence of the angels there: on that also depend many more things, which, without that as their common principle, would not enter distinctly and clearly into the ideas of their mind. Because they know that all the heavens, together with their societies, resemble one man, therefore also they call heaven THE GREATEST and THE DIVINE MAN; Divine from this, that the Divine of the Lord makes heaven (see above, n. 7 to 12).

60. That heavenly and spiritual things are arranged and conjoined into that form and into that image, those cannot perceive who have not a just idea concerning spiritual and heavenly things: they think that the earthly and material things, which compose the ultimate of man, make him, and that without these man is not man. But let them know that man is not man from those things, but from this, that he can understand truth and will good: these are the spiritual and heavenly things which make man. Man also knows that every one is a man such as he is as to the understanding and the will: and he may also know that his earthly body is formed to serve them in the world, and to perform uses conformably to them in the ultimate sphere of nature. Therefore also the body acts not of itself, but is actuated altogether in obedience to the dictates of the understanding and the will, inasmuch that whatever man thinks, he speaks with the tongue and mouth, and whatever he wills, he does with the body and members; so that it is the understanding and will that do, and the body does nothing of itself. Hence it is manifest, that

the things of the understanding and will make man; and that they are in a like form, because they act into the most minute particulars of the body, as an internal into an external: man therefore from them is called an internal and spiritual man. Such a man, in the greatest and most perfect form, is heaven.

61. Such is the idea of the angels concerning man: so they never attend to those things which man does with the body, but to the will from which the body does them: this they call the man himself, and the understanding, so far as it acts in unity with the will.

62. The angels indeed do not see heaven in the whole complex in such a form, for the whole heaven does not fall into the view of any angel; but they sometimes see remote societies, which consist of many thousands of angels, as one in such a form; and from a society, as from a part, they conclude as to the whole, which is heaven. For in the most perfect form the wholes are as the parts, and the parts as the wholes; the distinction is only as between similar things greater and less. Hence they say, that the whole heaven is such in the sight of the Lord, because the Divine from the inmost and supreme sees all things.

63. Because heaven is such, therefore also it is ruled by the Lord as one man, and thence as a one: for it is known that, although man consists of an innumerable variety of things, as well in the whole as in part, — *in the whole*, of members, organs, and viscera, *in part*, of series of fibres, nerves, and blood-vessels, — thus of members within members, and of parts within parts, yet still man, when he acts, acts as one. Such also is heaven under the auspices and guidance of the Lord.

64. That so many various things in man act as one, is because there is not anything there which does not do something for the common weal, and perform use. The whole performs use to its parts, and the parts perform use to the whole, for the whole is from the parts, and the

parts constitute the whole: thus they provide for each other, they have respect to each other, and are conjoined in such a form, that all and each have reference to the whole and its good. Hence it is that they act as one. Similar are the consociations in the heavens; they are conjoined there according to uses in a similar form. Therefore those who do not perform use to the whole, are cast out of heaven, because they are things heterogeneous. To perform use, is to will well to others for the sake of the common good; and not to perform use, is to will well to others, not for the sake of the common good, but for the sake of self. The latter are those who love themselves above all things; but the former are those who love the Lord above all things. Hence it is that those who are in heaven act as one, and this not from themselves, but from the Lord; for they regard Him as the only One from whom [all things are], and His kingdom as the whole, which is to be provided for. This is meant by the words of the Lord, *Seek ye first the kingdom of God, and His righteousness, and all things shall be added unto you* (Matt. vi. 33). To seek His righteousness, is [to seek] His good. They who are in the world love the good of their country more than their own, and the good of their neighbor as their own, are those who in the other life love and seek the kingdom of the Lord, for there the kingdom of the Lord is in the place of their country: and they who love to do good to others, not for the sake of themselves, but for the sake of good, love the neighbor; for there good is the neighbor. All those who are such, are in the *Greatest Man*, that is, heaven.

65. Because the whole heaven resembles one man, and also is a divine spiritual man in the greatest form, even in figure, therefore heaven is distinguished into members and parts, as man is, and they are also named in like manner. The angels even know in what member one society is, and in what another is; and they say that this society is in the member or some province of



the head, that in the member or some province of the breast, that in the member or some province of the loins, and so on. In general, the supreme or third heaven forms the head as far as the neck; the middle or second heaven forms the breast as far as the loins and knees; the lowest or first heaven forms the feet as far as the soles, and also the arms as far as the fingers; for the arms and hands are lowest parts, or ultimates of man, although at the sides. Hence again it is manifest why there are three heavens.

66. The spirits who are below heaven wonder very much when they hear and see that heaven is below as well as above: for they are in a similar faith and opinion with men in the world, that heaven is nowhere else than above; for they do not know that the situation of the heavens is as the situation of the members, organs, and viscera in man, of which some are above and some below; and that it is as the situation of the parts in each member, organ, and viscus, of which some are within and some without. Hence they confuse themselves concerning heaven.

67. These things have been stated about heaven as the Greatest Man, because without this previous knowledge, the things which follow concerning heaven cannot be at all comprehended; nor can any distinct idea be had about the form of heaven, about the conjunction of the Lord with heaven, about the conjunction of heaven with man, nor about the influx of the spiritual world into the natural; and not any at all about correspondence: yet these subjects are to be treated of in order in what now follows; wherefore to give light upon them, this has been premised.

---

EVERY SOCIETY IN THE HEAVENS RESEMBLES ONE MAN.

68. That every society of heaven resembles one man, and also is in the likeness of man, has been several

times given me to see. There was a society into which several insinuated themselves, who knew how to feign themselves angels of light; they were hypocrites. When these were separated from the angels, I saw that the entire society at first appeared as an obscure one, then by degrees in a human form, also obscurely, and at length in the light as a man. Those who were in the man and composed him, were those who were in the good of that society; the rest who were not in that man and did not compose him, were hypocrites; the latter were rejected, the former retained; thus separation was made. Hypocrites are those who speak well, and also do well, but regard themselves in everything. They speak like angels of the Lord, of heaven, of love, of heavenly life; and also do well, that they may appear to be as they speak; but they think otherwise; they believe nothing, nor do they will good to any but themselves. That they do good, is for the sake of themselves; if for others, it is that they may be seen, and thus also for the sake of themselves.

69. That an entire angelic society, when the Lord makes Himself present, appears as one in a human form, has also been given me to see. There appeared on high, towards the east, as it were a cloud from white growing ruddy, with little stars round about, which was descending; as it descended it became by degrees more lucid, and at length was seen in a perfectly human form. The little stars round about the cloud were angels, who thus appeared by light from the Lord.

70. It is to be known that, although all who are in one society of heaven when together appear as one in the likeness of a man, still not any one society is such a man as another: they are distinguished one from another, as human faces from one stock; and from a similar cause, of which above (n. 47), namely, that they are varied according to the varieties of good in which they are, and which forms them. The societies which are in the inmost

or supreme heaven, and there in the midst, appear in the most perfect and beautiful human form.

71. It is worthy to be mentioned, that the more there are in one society of heaven, and the more they act as one, the more perfect is its human form; for variety disposed into a heavenly form makes perfection, as was shown before (n. 56); and variety is given where there are many. Every society of heaven also increases in number daily, and as it increases it becomes more perfect; thus not only the society is perfected, but also heaven in general, because societies constitute heaven. Since heaven is perfected by increasing numbers, it is manifest how much those are deceived, who believe that heaven may be closed from fulness; when yet the contrary is the case, that it is never closed, and that a greater and greater fulness perfects it. On this account the angels desire nothing more than that new angelic guests may come to them.

72. That every society is in the image of a man, when it appears together as one, is because the whole heaven has that image, as may be seen shown above; and in the most perfect form, such as the form of heaven is, there is a likeness of the parts with the whole, and of the less things with the greatest. The less things and the parts of heaven are the societies of which it consists; and that these also are heavens in a less form, may be seen above (n. 51 to 58). That there is such a perpetual likeness, is because in the heavens the goods of all are from one love, thus from one origin. The one love, from which is the origin of all the goods there, is love to the Lord from the Lord. Thence it is that the whole heaven is a likeness of Him in general, every society in a less general sense, and every angel in particular. See also what was said above on this subject (n. 58).

#### HENCE EVERY ANGEL IS IN A PERFECT HUMAN FORM.

73. In the two preceding articles it was shown that heaven in the whole complex resembles one man; and in like manner every society in heaven: from the sequence of the causes which were thus adduced, it follows that every angel equally resembles a man. As heaven is a man in greatest form, and a society of heaven in less form, so is an angel in least form; for in the most perfect form, such as the form of heaven is, there is a likeness of the whole in a part, and of a part in the whole. The cause that it is so is, that heaven is a communion; for it communicates all its own to every one, and every one receives all that is his from that communion: an angel is a receptacle, and thence a heaven in the least form; as also was shown above in its proper article. Man also, as far as he receives heaven, is likewise so far a receptacle, is a heaven, and is an angel (see above, n. 57). This is described thus in the Apocalypse: *He measured the wall of the holy Jerusalem, a hundred and forty-four cubits, the measure of a man, which is that of an angel* (xxi. 17). Jerusalem there is the church of the Lord, and in a more eminent sense heaven; the wall is truth which defends from the assault of falses and evils; a hundred and forty-four are all truths and goods in the complex; measure is its quality; a man is he in whom all those things are, in general and in particular, thus in whom heaven is; and because an angel also is a man from those things, therefore it is said, the measure of a man, which is that of an angel. This is the spiritual sense of those words. Who, without that sense, would understand that the wall of the holy Jerusalem would be the measure of a man, which is that of an angel.

74. But to proceed now to experience. That angels are human forms or men, has been seen by me a thou-

sand times. For I have spoken with them as man with man, sometimes with one, sometimes with many in company; nor have I seen with them anything different from man as to form; and I have repeatedly wondered that they were such. And lest it should be said that it was a fallacy, or a vision of fantasy, it has been given me to see them in full wakefulness, or when I was in every sense of the body, and in a state of clear perception. Frequently also I have told them, that men in the Christian world are in such blind ignorance about angels and spirits, that they believe them to be minds without form, and pure thoughts, of which they have no other idea, than as of something ethereal in which there is something vital; and because they thus ascribe to them nothing of man, except a thinking principle, they believe that they do not see because they have no eyes, do not hear because they have no ears, and do not speak because they have not a mouth and tongue. To these things the angels said, that they knew that there was such a belief with many in the world, and that it reigned with the learned, and also, what they wondered at, with the priests. They also said the cause was, that the learned, who were the leaders and first broached such an idea concerning angels and spirits, thought from the sensuality of the external man concerning them; and they who think from these, and not from interior light, and from the general idea which is implanted in every one, cannot do otherwise than construct such fictions; since the sensuality of the external man comprehend nothing else than what is within nature, but not what is above it, thus nothing whatever concerning the spiritual world. From these leaders as guides was derived the falsity of thought about angels, to others, who thought not from themselves but from them; and they who first think from others, and make those things matters of their faith, and afterwards view them with their own understanding, can scarcely recede from them; and so

most acquiesce in confirming them. Moreover they said that the simple in faith and heart are not in that idea of angels, but in an idea of them as of men of heaven; because they have not extinguished by erudition what was implanted in them from heaven, nor do they comprehend anything without a form. Hence it is, that the angels in churches, whether carved or painted, are not represented otherwise than as men. As to what is implanted from heaven, they said, that it is the Divine flowing in with those who are in the good of faith and life.

75. From all my experience, which now is of many years, I can say and affirm, that angels as to their form are altogether men; that they have faces, eyes, ears, breast, arms, hands, feet; that they see and hear each other, and converse together; in a word, that nothing at all is wanting to them, which belongs to man, except that they are not clothed with a material body. I have seen them in their own light, which exceeds by many degrees the meridian light of the world; and in it all things of their face were seen more distinctly and clearly than the faces of the men of the earth. It has also been given me to see an angel of the inmost heaven: he had a brighter and more resplendent face than the angels of the lower heavens; I surveyed him, and he had a human form in all perfection.

76. But it is to be known that the angels cannot be seen by man with the eyes of his body, but with the eyes of the spirit which is in man, because that is in the spiritual world, and all things of the body in the natural. Like sees like, because from like. Moreover, the organ of the sight of the body, which is the eye, is so gross that it does not even see the smaller things of nature, except by means of optical glasses, as is known to every one; hence still less those things which are above the sphere of nature, as are all the things which are in the spiritual world. But yet these things are seen by man when he is withdrawn from the sight of the body, and

the sight of his spirit opened ; which also is done in a moment, when it pleases the Lord that they should be seen ; and then man knows no otherwise than that he sees them with the eyes of the body. Thus angels were seen by Abraham, Lot, Manoah, and the prophets : thus also the Lord was seen after the resurrection by the disciples : in like manner also angels have been seen by me. Because the prophets saw thus, therefore they were called seers, and men whose eyes were open (1 Sam. ix. 9 ; Num. xxiii. 3) ; and making them see thus, was called opening their eyes, as was done to Elisha's boy, of whom it is thus read : *Elisha prayed and said, Jehovah, I pray Thee, open his eyes that he may see ; and Jehovah opened the eyes of his boy, and he saw ; and behold the mountain was full of horses and chariots of fire, round about Elisha* (2 Kings, vi. 17).

77. Good spirits, with whom I have spoken also upon this subject, grieved in heart that such ignorance concerning the state of heaven and spirits and angels should be within the church : and being indignant, they said that I should certainly declare, that they are not minds without form, nor ethereal spirits, but that they are men in form ; and that they see, hear, and feel, equally as those who are in the world.

---

IT IS FROM THE DIVINE HUMAN OF THE LORD, THAT HEAVEN IN THE WHOLE AND IN EVERY PART RESEMBLES A MAN.

78. That it is from the Divine Human of the Lord, that heaven in the whole and in part resembles a man, follows as a conclusion from all the things which have been said and shown in the preceding articles. In the preceding articles it has been shown, I. *That the Lord is the God of heaven.* II. *That the Divine of the Lord makes heaven.* III. *That heaven consists of innumerable socie-*

*ties ; and that every society is a heaven in less form, and every angel in least.* IV. *That the universal heaven, in one complex, resembles one man.* V. *That every society in the heavens also resembles one man.* VI. *That thence every angel is in a perfect human form.* These all lead to the conclusion, that the Divine, because it makes heaven, is human in form. That this is the Divine Human of the Lord, may be seen still more clearly, because in a compendium, from those things which, in the place of a corollary, have been taken and collated from the HEAVENLY ARCANA. That the Human of the Lord is Divine, and that it is not true, as is believed within the church, that His Human is not Divine, may also be seen from those things collected, as well as from THE DOCTRINE OF THE HOLY JERUSALEM, at the end, where it is treated concerning the Lord.

79. That it is so, has been made evident to me from much experience, of which something will now be said. All the angels in the heavens never perceive the Divine under any other form than the human ; and what is wonderful, those who are in the superior heavens cannot think otherwise of the Divine. They are brought into that necessity of thinking, from the Divine itself which flows in, and also from the form of heaven, according to which their thoughts extend themselves around : for every thought which the angels have, has extension into heaven, and according to that extension they have intelligence and wisdom. Hence it is that all there acknowledge the Lord, because the Divine Human is given only in Him. These things have not only been told me by the angels, but it has also been given me to perceive them, when elevated into the interior sphere of heaven. Hence it is manifest, that the wiser the angels are, the more clearly they perceive this ; and hence it is, that the Lord appears to them : for the Lord appears in a divine angelic form, which is the human, to those who acknowledge and believe in a visible Divine, but not to

those who acknowledge and believe in an invisible Divine; for the former can see their Divine, but the latter cannot.

80. Because the angels perceive not an invisible Divine, which they call a Divine without form, but a visible Divine in the human form, therefore it is common for them to say, that the Lord alone is Man, and that they are men from Him, and that every one is so far a man, as he receives Him. By receiving the Lord, they understand receiving good and truth, which are from Him, since the Lord is in His good and in His truth: this also they call wisdom and intelligence. They say that every one knows that intelligence and wisdom make man, and not the face without them. That it is so, appears also from the angels of the interior heavens: they, because they are in good and truth from the Lord, and thence, in wisdom and intelligence, are in the most beautiful and perfect human form; and the angels of the lower heavens in a less perfect and beautiful one. But it is the opposite in hell: they who are there, in the light of heaven scarcely appear as men, but as monsters; for they are in evil and the false, and not in good and truth, and thence are in the opposites of wisdom and intelligence; on which account also their life is not called life, but spiritual death.

81. Because heaven in the whole and in part resembles man, from the Divine Human of the Lord, therefore the angels say that they are in the Lord, and some that they are in His body, by which they mean that they are in the good of His love; as also the Lord Himself teaches, saying, *Abide in Me and I in you; as the branch cannot bear fruit of itself, unless it abide in the vine, so neither can ye, unless ye abide in Me; for without Me ye can do nothing. Abide in My love; if ye keep My commandments, ye will abide in My love* (John xv. 4 to 10).

82. Because there is such perception concerning the Divine in the heavens, therefore it is implanted in every

man who receives any influx from heaven, to think of God under a human shape: this the ancients did; this also the moderns do, as well without as within the church; the simple see Him in thought as the Ancient One in brightness. But all those have extinguished this implanted principle, who have removed the influx from heaven by their own intelligence, and by a life of evil: they who have removed it by their own intelligence, would have an invisible God; but those who have extinguished it by a life of evil, would have no God. Neither class know that there is such a principle implanted, because it is not with them; when yet this is the very Divine heavenly principle which primarily flows in from heaven with man, because man was born for heaven, and no one comes into heaven without an idea of the Divine.

83. Hence it is, that one who is not in the idea of heaven, that is, in an idea of the Divine, from whom heaven is, cannot be elevated to the first threshold of heaven: as soon as he comes thither, there is perceived resistance and strong repulsion. The cause is, that the interiors with him, which should receive heaven, are closed, since they are not in the form of heaven; yea, the nearer he comes to heaven, the tighter they are closed. Such is the lot of those within the church who deny the Lord, and who, as the Socinians, deny His Divine. But what is the lot of those who are born out of the church, to whom the Lord is not known because they have not the Word, will be seen in what follows.

84. That the ancients had an idea of the Human concerning the Divine, is evident from the appearances of the Divine before Abraham, Lot, Joshua, Gideon, Manoah, his wife, and others; who, though they saw God as a man, still adored Him as the God of the universe, calling Him the God of heaven and earth, and Jehovah. That it was the Lord who was seen by Abraham, He teaches in John (viii 56); that it was He also who was seen by the rest, is manifest from the words of

the Lord, that no one hath heard the voice of the Father at any time, nor seen His shape (John i. 18; v. 37).

85. But that God is Man, can hardly be comprehended by those who judge all things from the sensual things of the external man; for the sensual man cannot think otherwise of the Divine than from the world and from the things which are there; thus not otherwise of the Divine and Spiritual Man, than as of a corporeal and natural one. He concludes thence that if God were man, He would be in size as the universe; and if He ruled heaven and earth, it would be done by means of many, according to the manner of kings in the world. If it should be said to him, that in heaven there is not extension of space as there is in the world, he would not at all comprehend it; for he who thinks from nature and its light alone, never thinks otherwise than from extent, such as is before the eyes. But they are exceedingly deceived, when they think in like manner concerning heaven; the extent which is there is not as extent in the world. In the world extent is determinate and thence measurable, but in heaven extent is not determinate, and thence not measurable. But more will be seen concerning extent in heaven, in what follows, when we come to treat of space and time in the spiritual world. Besides, every one knows how far the sight of the eye extends, namely to the sun and to the stars, which are so far distant. He who thinks more deeply knows also that the internal sight which is of the thought extends itself still more widely, and hence a more interior sight more widely still: what then is the divine sight, which is the inmost and highest of all? Because thoughts are of such extension, all things of heaven are communicated with every one there; thus all things of the Divine, which makes heaven and fills it, as was shown in the articles which precede.

86. Those who are in heaven have wondered that

men should believe themselves intelligent who think of what is invisible, that is, incomprehensible under any form, when they think of God; and that they should call those who think otherwise not intelligent and also simple, when yet the contrary is the case. They say, if those who on this account believe themselves intelligent would explore themselves, do they not see nature for God, some that which is before the eyes, some that which is not before the eyes? and are they not so blind that they do not know what God is, what an angel, what a spirit, what their own soul which is to live after death, what the life of heaven with man, and other things which are of intelligence? When yet those whom they call simple, in their measure, know all these things; they have an idea of their God, that He is the Divine in human form; an idea of an angel that he is a heavenly man; an idea of their own soul which is to live after death, that it is an angel; and an idea of the life of heaven with man, that it is to live according to the divine precepts: these therefore the angels call intelligent and adapted to heaven, but those on the contrary not intelligent.

#### THERE IS A CORRESPONDENCE OF ALL THINGS OF HEAVEN WITH ALL THINGS OF MAN.

87. It is not known at the present day what correspondence is. That it is not known, is from several causes. The primary cause is, that man has removed himself from heaven by the love of self and the world; for he who loves himself and the world above all things, looks to no other than worldly things, because they gratify the external senses and delight the genius; and not to spiritual things, because these gratify the internal senses and delight the mind. For this reason they cast these things away from them, saying that they are too

high to be objects of thought. The ancients did otherwise; to them the knowledge of correspondences was the chief of all knowledges: by that also they acquired intelligence and wisdom; and those who were of the church had by it communication with heaven; for the knowledge of correspondences is angelic knowledge. The most ancient people, who were celestial men, thought from correspondence itself, like the angels; therefore also they spoke with angels; and therefore the Lord was often seen by them, and instructed them. But at this day that knowledge is so entirely lost, that it is not known what correspondence is.

88. Now, because without a perception of what correspondence is, nothing can be known in light about the spiritual world, nor about its influx into the natural, nor even what spiritual is in respect to natural; nor can anything be known in light about the spirit of man, which is called the soul, and its operation into the body; nor about the state of man after death; therefore it must be told what correspondence is, and what is its quality: thus also the way is prepared for what follows.

89. First it shall be told what correspondence is. The whole natural world corresponds to the spiritual world; not only the natural world in general, but also in every particular. Therefore whatever exists in the natural world from the spiritual, is said to be correspondent. It is to be known that the natural world exists and subsists from the spiritual world, altogether as an effect from its efficient cause. The natural world, so called, is all that expanse which is under the sun and receives from it heat and light; and of that world are all the things which subsist therefrom; but the spiritual world is heaven, and of that world are all things which are in the heavens.

90. Because man is a heaven and also a world in the least form after the image of the greatest (see above, n. 57), therefore there is with him a spiritual

world and a natural world. The interiors, which are of his mind and refer themselves to its understanding and will, make his spiritual world; but the exteriors, which are of his body and refer themselves to its senses and actions, make his natural world. Whatever therefore exists in his natural world, that is, in his body and its senses and actions, from his spiritual world, that is, from his mind and its understanding and will, is called correspondent.

91. What the quality of correspondence is, may be seen in man from his face. In the face which has not been taught to dissemble, all the affections of the mind present themselves to be seen in a natural form, as in their type; hence the face is called the index of the mind: so with man's spiritual world in his natural world. In like manner those things which are of the understanding present themselves in the speech, and those things which are of the will, in the gestures of the body. Those things therefore which are done in the body, whether it be in the face, or in the speech, or in the gestures, are called correspondences.

92. From these things also it may be seen what the internal man is, and what the external; namely, that the internal is that which is called the spiritual man, and the external that which is called the natural man; and also that one is distinct from the other, as heaven from the world; as also that all things which are done and exist in the external or natural man, are done and exist from the internal or spiritual man.

93. These things are said of the correspondence of the internal or spiritual man with its external or natural; but in what now follows, we are to treat of the correspondence of the whole heaven with everything of man.

94. It has been shown that the universal heaven resembles one man, and that it is man in image, and that therefore it is called the Greatest Man. It has also been shown that thence the angelic societies, of which heaven

consists, are arranged as the members, organs, and viscera in man; thus that there are some in the head, some in the breast, some in the arms, and some in each part of them (see above, n. 59 to 72). The societies, therefore, which are in any member there, correspond to the like member in man; as those which are in the head there, correspond to the head in man; those which are in the breast there, correspond to the breast in man; and those which are in the arms there, correspond to the arms in man; and so with the rest. From that correspondence man subsists; for man does not subsist from any other source, than from heaven.

95. That heaven is distinguished into two kingdoms, of which one is called the celestial kingdom, and the other the spiritual kingdom, may be seen above in its own article. The celestial kingdom in general corresponds to the heart, and to all things of the heart in the whole body; and the spiritual kingdom to the lungs, and to all things of the lungs in the whole body. The heart and the lungs also make two kingdoms in man: the heart reigns there by the arteries and veins, and the lungs by the tendinous and motor fibres, both of them in every force and action. In every man, in his spiritual world, which is called his spiritual man, there are also two kingdoms; one is of the will and the other is of the understanding; the will reigns by the affections of good, and the understanding by the affections of truth: these kingdoms also correspond to the kingdoms of the heart and lungs in the body. In like manner in the heavens: the celestial kingdom is the voluntary of heaven, and there the good of love reigns; and the spiritual kingdom is the intellectual of heaven, and there truth reigns: these are what correspond to the functions of the heart and lungs in man. It is from that correspondence that heart in the Word signifies will, and also the good of love; and the breath of the lungs, understanding, and the truth of faith. Hence also it is that the affections are

ascribed to the heart, although they are not in it nor from it.

96. The correspondence of the two kingdoms of heaven with the heart and lungs, is the general correspondence of heaven with man; but there is a less general one with each of his members, organs, and viscera; what this is, shall also be mentioned. Those who are in the head, in the Greatest Man, which is heaven, are in all good more than the rest; for they are in love, peace, innocence, wisdom, intelligence, and thence in joy and happiness: these flow into the head and into those things which are of the head with man, and correspond to them. Those who are in the breast, in the Greatest Man, which is heaven, are in the good of charity and faith, and they likewise flow into the breast of man, and correspond to it. But those who are in the loins, and in the organs devoted to generation there, in the Greatest Man or heaven, are in conjugal love. Those who are in the feet, are in the lowest good of heaven, which good is called natural-spiritual. Those who are in the arms and hands, are in the power of truth from good. Those who are in the eyes, are in understanding. Those who are in the ears, are in hearing and obedience. Those who are in the nostrils, are in perception. Those who are in the mouth and tongue, are in discoursing from understanding and perception. Those who are in the kidneys, are in truth which examines, separates, and corrects. Those who are in the liver, pancreas, and spleen, are in the various purification of good and truth: and so with the rest. They all flow into the like things of man, and correspond to them. The influx of heaven is into the functions and uses of the members; and the uses, because they are from the spiritual world, form themselves by such things as are in the natural world, and thus set themselves forth in the effect; thence is correspondence.

97. Hence it is that by those same members, organs,



and viscera, in the Word such things are signified; for all things there have signification according to correspondences. Thus by head is signified intelligence and wisdom; by breast, charity; by loins, conjugal love; by arms and hands, the power of truth; by feet, the natural; by eyes, understanding; by nostrils, perception; by ears, obedience; by kidneys, the examination of truth; and so forth. Hence also it is that it is usual for a man to say of one who is intelligent and wise, that he has a head; of one who is in charity, that he is a bosom friend; of one who is in perception, that he has a quick scent; of one who is in intelligence, that he has a sharp sight; of one who is in power, that he has long arms; of one who wills from love, that it is from the heart. These and many other things, which are in man's speech, are from correspondence; for such things are from the spiritual world, although man is ignorant of it.

98. That there is such a correspondence of all things of heaven with all things of man, has been shown to me by much experience; by so much that I am confirmed respecting it, as respecting a thing evident beyond all doubt. But it is not necessary for the experience to be all adduced here, nor can it be, on account of its abundance; you may see it adduced in the HEAVENLY ARCANA, where it is treated of Correspondences, of Representations, of the Influx of the Spiritual World into the Natural, and of the Intercourse of the Soul and Body.

99. But though all things of man, as to the body, correspond to all things of heaven, still man is not an image of heaven as to external form, but as to the internal form; for the interiors of man receive heaven, and his exteriors receive the world. As far, therefore, as his interiors receive heaven, so far man as to them is a heaven in least form, according to the image of the greatest; but as far as his interiors do not receive, so far

he is not a heaven and an image of the greatest: yet still the exteriors, which receive the world, may be in a form according to the order of the world, and hence in various beauty. For, external beauty, which is of the body, derives its cause from the parents and from formation in the womb, and afterwards is preserved by a common influx from the world; hence it is, that the form of the natural man differs very much from the form of his spiritual man. Sometimes it has been shown what the spirit of man was in form, and it was seen, that in some who were beautiful and handsome in the face, it was deformed, black, and monstrous, so that you would call it an image of hell, not of heaven; but in some who were not beautiful, that it was well formed, fair, and angelic. The spirit of man also appears after death, such as it had been in the body, when it lived in the world.

100. Correspondence, however, extends itself still further than to man; for there is a correspondence of the heavens one with another. To the third or inmost heaven, corresponds the second or middle heaven; and to the second or middle heaven, corresponds the first or lowest heaven; and this corresponds to the corporeal forms in man, which are called his members, organs, and viscera. Thus it is the corporeal of man, into which heaven at last terminates, upon which, as upon its basis, it subsists. But this arcanum will be more fully unfolded elsewhere.

101. Moreover, it is to be fully known that all the correspondence there is with heaven, is with the Divine Human of the Lord, since heaven is from Him and He is heaven, as has been shown in the foregoing articles; for unless the Divine Human flowed into all things of heaven, and according to correspondences into all things of the world, neither angel nor man would exist. Thence again it is manifest, why the Lord became Man, and clothed His Divine with the Human, from first to

last ; that it was because the Divine Human, from which heaven existed before the coming of the Lord, was no longer sufficient to sustain all things, because man, who is the basis of the heavens, subverted and destroyed order. What was the nature and quality of the Divine Human which was before the coming of the Lord, and what was the state of heaven then, see in the extracts at the close of the preceding chapter.

102. The angels are astonished when they hear that there are men who attribute all things to nature and nothing to the Divine; and also who believe that their body, into which so many wonderful things of heaven are collated, was made up out of nature; and still more, that the rational of man is also from nature; when yet, if they only elevate the mind a little, they can see that such things are from the Divine, and not from nature; and that nature was only created that it might invest what is spiritual, and set it forth in correspondence in the ultimate of order. But such persons they liken to owls, which see in darkness, and nothing in the light.

---

THERE IS A CORRESPONDENCE OF HEAVEN WITH ALL THE THINGS OF THE EARTH.

103. What correspondence is, was told in the preceding article; and also it was there shown, that each and all things of the animal body are correspondences: it now follows to be shown in order, that all things of the earth, and in general all things of the world, are correspondences.

104. All things of the earth are distinguished into three kinds, which are called kingdoms, namely, the animal kingdom, the vegetable kingdom, and the mineral kingdom. The things which are in the animal kingdom are correspondences in the first degree, because they

live; those which are in the vegetable kingdom, are correspondences in the second degree, because they only grow; those which are in the mineral kingdom, are correspondences in the third degree, because they do not live nor grow. The correspondences in the animal kingdom are living creatures of various kinds, both those that walk and creep upon the earth, and those that fly in the air, which are not specifically named here, because they are known. The correspondences in the vegetable kingdom are all things that grow and flourish in gardens, forests, fields, and plains, which also are not named, because they too are known. The correspondences in the mineral kingdom are the more noble and the baser metals, precious stones and those which are not precious, and earths of various kinds, and also waters. Besides these, there are also correspondences, which by human industry are prepared from them for use, as food of every kind, garments, houses, edifices, and other things.

105. The things which are above the earth, as the sun, the moon, the stars; and those which are in the atmosphere, as clouds, mists, rain, lightnings, thunders, are also correspondences. The things which proceed from the sun, and its presence and absence, as light and shade, heat and cold, are also correspondences; and likewise those which thence exist in succession, as the seasons of the year, which are called spring, summer, autumn, and winter; and the times of the day, as morning, noon, evening, and night.

106. In a word, all things which exist in nature, from the least to the greatest, are correspondences. That they are correspondences, is because the natural world, with all things in it, exists and subsists from the spiritual world, and both from the Divine. It is said that it also subsists, because everything subsists from that from which it exists, for subsistence is perpetual existence; and because not anything can subsist from

itself, but from something prior to itself, thus from the First; from whom therefore if it be separated, it utterly perishes and vanishes

107. All that is correspondent, which in nature exists and subsists from divine order. The divine good, which proceeds from the Lord, makes divine order; it begins from Him, proceeds from Him through the heavens successively into the world, and is terminated there in ultimates. The things which are according to order there, are correspondences; and all things are according to order there, which are good and perfect for use, for every good is good according to use; form has relation to truth, because truth is the form of good. Thence it is, that all things which are in the whole world, and in the nature of the world, relate to good and truth.

108. That all things which are in the world exist from the Divine, and are clothed with such things in nature, that they can be there and perform use, and thus correspond, is manifestly evident from everything which appears both in the animal and vegetable kingdom; in each there are such things as any one, if he thinks from the interior, can see to be from heaven. For illustration a few of the innumerable things may be mentioned: first, some things in the animal kingdom. What knowledge is as it were implanted in every animal, is known to many. The bees know how to gather honey from flowers, to build cells of wax, in which they may store up their honey, and thus to provide themselves and theirs with food, even for the coming winter. The female lays eggs, the rest minister and cover them over, and thence a new race may be born. They live in a certain form of government, which all there instinctively know: they preserve the useful, and the useless they cast out and deprive of their wings: besides other wonderful things which they receive from heaven for the sake of use; for their wax serves mankind for candles in all parts of the globe, and the honey for sweetening food. What comes

to pass with worms, which are the vilest things in the animal kingdom? They know how to nourish themselves with juice from their leaves, and afterwards at the exact time to invest themselves with a covering, and as it were put themselves in a womb, and thus hatch an offspring of their kind. Some are turned first into nymphs and chrysalids, and spin out threads; and after the labor is performed, they are adorned with another body and decorated with wings; and they fly in the air as in their heaven, celebrate marriages, lay eggs, and provide for themselves a posterity. Besides these in particular, all the winged creatures of the air in general know the food proper for their nourishment, not only what it is, but also where it is. They know how to build for themselves nests, one kind in one way, and another in another; to lay eggs there, to sit upon them, to hatch their young, to feed them, and to drive them away from home when they are able to take care of themselves. They also know their enemies whom they should avoid, and their friends with whom they are to associate, and this from their earliest infancy; not to mention the wonderful things in the eggs themselves, where all things requisite for the formation and nourishment of the embryo chick lie prepared in their order: besides innumerable other things. Who that thinks from any wisdom of reason will ever say that these things are from any other source than from the spiritual world, to which the natural world is subservient, for clothing that which is from the spiritual with a body, or for setting forth in effect that which is spiritual in its cause? The reason that the animals of the earth and the birds of the air are born into all that knowledge, and not man, who yet is more excellent than they, is, because the animals are in the order of their life, nor have they been able to destroy that which is in them from the spiritual world, since they have not the rational. It is otherwise with man, who thinks from the spiritual

world ; because he has perverted that with himself by a life contrary to order, which the rational favored ; therefore he cannot but be born into mere ignorance, and then by divine means be led back into the order of heaven

109. How the things which are in the vegetable kingdom correspond, may be evident from many things ; as that little seeds grow into trees, put forth leaves, produce flowers and then fruits, in which again they put seeds ; and that these things are done successively, and exist together in such admirable order as cannot be described in few words : volumes might be written, and yet the more interior arcana, which are nearer to their uses, could not be exhausted by science. Since those things likewise are from the spiritual world or heaven, which is in the form of a man, as was shown above in its proper article, thence also everything in the vegetable kingdom has a certain relation to such things as are with man ; which also is known to some in the learned world. That all the things that are in that kingdom, are also correspondences, has been made manifest to me from much experience : for often, when I have been in gardens, and have there looked at trees, fruits, flowers, and vegetables, I have observed the correspondences in heaven, and have spoken with those with whom they were, and have been instructed whence they were and what they were.

110. No one, however, at this day can know the spiritual things which are in heaven, to which the natural things which are in the world correspond, except from heaven ; since the science of correspondence at this day is entirely lost. But what the correspondence of spiritual things with natural things is, I will illustrate by some examples. The animals of the earth in general correspond to affections ; the gentle and useful to good affections, the fierce and useless to evil affections. Specifically, cows and oxen correspond to the affections of

the natural mind ; sheep and lambs to the affections of the spiritual mind ; but birds, according to their species, correspond to the intellectual things of each mind. Hence it is that various animals, as cows, oxen, rams, sheep, she-goats, he-goats, he-lambs, and she lambs, and also pigeons and turtle-doves, in the Israelitish church, which was a representative church, were received for holy use, and from them were made sacrifices and burnt-offerings : for they corresponded in that use to spiritual things, which were understood in heaven according to correspondences. That animals also, according to their kinds and species, are affections, is because they live, and the life of each one is from no other source than from affection and according to it : hence every animal has innate knowledge according to the affection of its life. Man also is similar to them, as to his natural man, wherefore also he is compared to them in common discourse ; as, if gentle, he is called a sheep or a lamb ; if fierce, he is called a bear or a wolf ; if cunning, a fox or a serpent, and so forth.

111. There is a like correspondence with the things which are in the vegetable kingdom. A garden in general corresponds to heaven as to intelligence and wisdom ; wherefore heaven is called the garden of God and paradise, and also by man the heavenly paradise. Trees, according to their species, correspond to the perceptions and knowledges of good and truth, from which are intelligence and wisdom : therefore the ancients, who were in the knowledge of correspondences, had their holy worship in groves ; and hence it is that in the Word trees are often named, and heaven, the church, and man are compared to them, as to the vine, the olive, the cedar and others ; and the goods which they do, to the fruits. The food also which is from them, especially that which is from the harvested grain of the field, corresponds to the affections of good and truth, because these nourish spiritual life, as earthly food nourishes

natural life. Bread from grain in general corresponds to the affection of all good, because that more than the rest sustains life, and because by it is meant all food. On account of that correspondence the Lord calls Himself the bread of life; and on the same account, bread was in holy use in the Israelitish church; for it was set upon the table in the tabernacle, and called the bread of faces; and also all the divine worship, which was made by sacrifices and burnt-offerings, was called bread. On account of that correspondence also, the holiest thing of worship in the Christian church is the holy supper, in which there is given bread and wine. From these few things it may be evident what correspondence is.

112. How the conjunction of heaven with the world is effected by correspondences, shall also be told in a few words. The kingdom of the Lord is a kingdom of ends which are uses; or what is the same, a kingdom of uses which are ends. Therefore the universe was so created and formed by the Divine, that uses may everywhere be clothed with such things as to be set forth in act or in effect, in heaven first, and then in the world; thus by degrees and successively even to the ultimates of nature. Hence it is manifest that the correspondence of natural things with spiritual, or of the world with heaven, is effected by uses, and that uses conjoin; and that the forms with which uses are clothed, are so far correspondences, and so far conjunctions, as they are forms of uses. In the nature of the world, in its triple kingdom, all things which there exist according to order, are forms of uses, or effects formed from use for use; wherefore the things which are there, are correspondences. With respect to man, as far as he lives according to divine order, thus as far as in love to the Lord and in charity towards the neighbor, so far his acts are uses in form, and are correspondences, by which he is conjoined to heaven: to love the Lord and the neighbor in general is to perform uses. Further, it is to be known, that it is

man by means of whom the natural world is conjoined with the spiritual, or that he is the medium of conjunction: for in him there is a natural world, and also there is a spiritual world (see above, n. 57); wherefore, as far as man is spiritual, so far he is a medium of conjunction; but as far as he is natural and not spiritual, so far he is not a medium of conjunction. Still there continues, without man as a medium, a divine influx into the world, and also into those things which are from the world with man, but not into his rational.

113. As all things which are according to divine order, correspond to heaven, so all things which are contrary to divine order, correspond to hell. The things which correspond to heaven all have relation to good and truth; those which correspond to hell, to evil and the false.

114. Now something shall be said concerning the knowledge of correspondences, and concerning its use. It was said above that the spiritual world, which is heaven, is conjoined to the natural world by correspondences; hence by correspondences there is given to man communication with heaven. For the angels of heaven do not think from natural things, as man does; so, when a man is in the knowledge of correspondences, he can be together with the angels as to the thoughts of his mind, and thus be conjoined to them as to his spiritual or internal man. That there might be conjunction of heaven with man, the Word was written by pure correspondences; for all and each of the things which are there, correspond. And so, if a man were in the knowledge of correspondences, he would understand the Word as to its spiritual sense and it would be given him to know arcanæ, concerning which he sees nothing in the sense of the letter. For in the Word there is a literal sense, and there is a spiritual sense: the literal sense consists of such things as are in the world, but the spiritual sense of such things as are in heaven; and because

the conjunction of heaven with the world is by correspondences, therefore such a Word was given, that every single thing in it, even to an iota, corresponds.

115. I have been instructed from heaven that the most ancient men on our earth, who were celestial men, thought from correspondences themselves, and that the natural things of the world which were before their eyes, served them as means of so thinking; and because they were such, that they were consociated with angels and spoke with them; and that thus by them heaven was conjoined to the world. From this, that time was called the golden age; of which it is also said by ancient writers, that the inhabitants of heaven dwelt with men, and had intercourse with them as friends with friends. But after their times those succeeded, who thought not from correspondences themselves, but from the knowledge of correspondences; and there was conjunction of heaven with man also then, but not so intimate: their time is what is called the silver age. Afterwards those succeeded, who indeed knew correspondences, but did not think from the knowledge of them, because they were in natural good, and not as the former in spiritual good; the time of these was called the copper age. After their times, man became successively external, and at length corporeal, and then the knowledge of correspondences was altogether lost, and with it the conception of heaven and of most things which are of heaven. That they called those ages from gold, silver, and copper, was also from correspondence; since gold from correspondence signifies celestial good, in which the most ancient were; silver spiritual good, in which the ancients after them; and copper natural good, in which the next posterity was; but iron, from which the last age was called, signifies hard truth without good.

## THE SUN IN HEAVEN.

116. In heaven the sun of the world does not appear, nor anything which is from that sun, because all that is natural; for nature begins from that sun, and whatever is produced by it, is called natural. But the spiritual, in which heaven is, is above nature and altogether distinct from the natural; neither do they communicate with each other except by correspondence. What the distinction is, may be comprehended from what was said before (n. 38) about degrees; and what the communication is, from what was said in the two preceding chapters about correspondences.

117. But though in heaven the sun of the world does not appear, nor anything which is from that sun, still there is a sun there, and light, and heat, and there are all things that are in the world, and innumerable more, but not from a like origin; for the things which are in heaven are spiritual, but those which are in the world are natural. The sun of heaven is the Lord; the light there is divine truth, and the heat there is divine good, which proceed from the Lord as a sun; from that origin are all things which exist and appear in the heavens. But of light and heat, and the things which exist therefrom in heaven, more will be said in the following articles; here we will speak only of the sun there. That the Lord appears in heaven as a sun, is because He is Divine Love, from which all spiritual things exist, and, by means of the sun of the world, all natural things; it is that Love which shines as a sun.

118. That the Lord actually appears in heaven as a sun, has not only been told to me by the angels, but has also been given me to see several times: what therefore I have heard and seen concerning the Lord as a sun, I would here describe in a few words. The Lord appears

as a sun, not in heaven, but high above the heavens; neither over the head or in the zenith, but before the faces of the angels, in a middle altitude. He appears in two places, in one before the right eye, in the other before the left eye, at a marked distance. Before the right eye He appears altogether as a sun, of similar fire as it were, and of similar magnitude, as the sun of the world: but before the left eye He does not appear as a sun, but as a moon, of similar but more resplendent whiteness, and of similar magnitude with the moon of our earth; but it appears encircled with several, as it were, smaller moons, each of which is in like manner white and shining. That the Lord appears in two places with such difference, is because He appears to every one according to the quality of the reception of Him; and therefore in one way to those who receive Him in the good of love, and in another to those who receive Him in the good of faith. To those who receive Him in the good of love, He appears as a sun, fiery and flaming according to reception; these are in His heavenly kingdom: but to those who receive Him in the good of faith, He appears as a moon, bright and gleaming according to reception: these are in His spiritual kingdom. The reason is, because the good of love corresponds to fire, whence fire in the spiritual sense is love; and the good of faith corresponds to light, and also light in the spiritual sense is faith. That He appears before the eyes, is because the interiors, which are of the mind, see through the eyes; from the good of love through the right eye, and from the good of faith through the left eye: for all the things which are on the right side with an angel and also with a man, correspond to good from which is truth; and those which are on the left, to truth which is from good. The good of faith is in its essence truth from good.

119. Hence it is that in the Word, the Lord as to love is compared as to the sun, and as to faith, to the moon; and also that love from the Lord to the Lord is

signified by the sun, and faith from the Lord in the Lord, is signified by the moon; as in the following passages. *The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days* (Isaiah xxx. 26). *When I shall extinguish thee, I will cover the heavens, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land* (Ezek. xxxii. 7, 8). *The sun shall be darkened in his going forth, and the moon shall not cause her light to shine* (Isaiah xlii. 10). *The sun and the moon shall be dark, and the stars shall withdraw their shining. The sun shall be turned into darkness, and the moon into blood* (Joel ii. 10, 31; iv. 15). *The sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell to the earth* (Apoc. vi. 12). *Immediately after the affliction of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven* (Matt. xxiv. 29); and elsewhere. In these passages, by the sun is signified love, by the moon faith, and by stars the knowledges of good and truth; which are said to be darkened, to lose their light, and to fall from heaven, when they are no more. That the Lord appears as a sun in heaven, is evident also from His transfiguration before Peter, James, and John, *that His face shone as the sun* (Matt. xvii. 2). The Lord was seen thus by those disciples, when they were withdrawn from the body, and in the light of heaven. Hence it was that the ancients, with whom the church was representative, turned the face when they were in divine worship, to the sun in the east: from this it is, that they gave to temples an aspect towards the east.

120. What and how great the divine love is, may be evident from comparison with the sun of the world, that it is most ardent, and, if you will believe, it is much more ardent than that sun. The Lord, therefore, as a

sun does not flow in immediately into the heavens, but the ardor of His love is tempered in the way by degrees; the temperings appear as radiant belts around the sun; and besides, the angels are veiled over with a thin adapted cloud, lest they should be injured by the influx. The heavens, therefore, are distant according to reception: the superior heavens, because they are in the good of love, are nearest to the Lord as a sun; but the inferior heavens, because they are in the good of faith, are more remote from Him: but they who are in no good, as those who are in hell, are most remote, and there so far remote, as they are in the opposite to good.

121. When, however, the Lord appears in heaven, which is often the case, He does not appear encompassed with the sun, but in an angelic form, distinguished from the angels by the Divine beaming through from the face: for He is not there in person, since the Lord in person is constantly surrounded with the sun, but He is in presence by looking; for in heaven it is common for persons to appear as present in the place where the gaze is fixed or terminated, though it be very far from the place where they actually are. This presence is called presence of internal sight, of which in what follows. The Lord has also been seen by me out of the sun, in an angelic form, a little beneath the sun on high; and also near, in a like form with the face shining; once also in the midst of angels, as a fiery beam.

122. The sun of the world appears to the angels as something thick-dark, opposite to the sun of heaven; and the moon as something dark, opposite to the moon of heaven, and this constantly. The reason is, because what is fiery of the world corresponds to the love of self, and what is luminous thence corresponds to the love from that love; and the love of self is altogether opposite to divine love, and the false from that love is altogether opposite to divine truth; and that which is opposite to divine love and divine truth, is thick-darkness to

the angels. Hence it is that to adore the sun of the world and the moon, and to bow down to them, in the Word, signifies to love self and the false which are from the love of self; and these, it is said, should be cut off (Deut. iv. 19; xviii. 3-5; Jer. viii. 1, 2; Ezek. viii. 15, 16, 18; Apoc. xvi. 8; Matt. xiii. 6).

123. Since the Lord appears in heaven as a sun, from the divine love which is in Him and from Him, therefore also all who are in the heavens turn themselves constantly to Him; those who are in the celestial kingdom, to Him as a sun; those who are in the spiritual kingdom, to Him as a moon. But those who are in hell, turn themselves to the thick-darkness and the darkness which are opposite, thus back from the Lord, for the reason, that all who are in the hells are in the love of self and the world, thus opposite to the Lord. Those who turn themselves to the thick-darkness, which is in the place of the sun of the world, are in the hells behind, and are called genii; but those who turn themselves to the darkness, which is in place of the moon, are in the hells before, and are called spirits. Hence it is, that they who are in the hells are said to be in darkness, and they who are in the heavens, in light: darkness signifies the false from evil, and light truth from good. That they turn themselves thus, is, because all in the other life look to those things which reign in their interiors, thus to their loves, and the interiors make the face of an angel and spirit; and in the spiritual world there are not quarters determined as in the natural world, but the face is what determines. Man also as to his spirit turns himself in like manner; back from the Lord, if he be in the love of self and the world, and to Him, if he be in love to Him and towards the neighbor: but man knows it not, because he is in the natural world, where the quarters are determined according to the rising and setting of the sun. But this, because it can with difficulty be apprehended by man, will be illustrated in what



follows, where the quarters, space, and time, in heaven will be treated of.

124. Because the Lord is the sun of heaven, and all things look to Him, which are from Him, therefore also the Lord is the common centre, from which is all direction and determination. And therefore also all things which are beneath, as well those which are in the heavens as those which are in the earths, are in His presence and under His auspices.

125. From these things may now be seen in clearer light, what has been said and shown in the preceding articles concerning the Lord; namely, *That He is the God of heaven* (n. 2-6). *That His Divine makes heaven* (n. 7-12). *That the Divine of the Lord in heaven is love to Him and charity towards the neighbor* (n. 13-19). *That there is a correspondence of all things of the world with heaven, and through heaven with the Lord* (n. 87-115). *Also that the sun of the world and the moon correspond* (n. 105).

#### LIGHT AND HEAT IN HEAVEN.

126. That there is light in the heavens, those cannot apprehend who think only from nature; when yet in the heavens the light is so great that it exceeds by many degrees the mid-day light in the world: it has been seen by me often, even in the times of evening and night. In the beginning I wondered, when I heard the angels say that the light of the world is scarcely other than shade in comparison with the light of heaven; but since it has been seen, I can testify to it. Its brightness and its splendor are such that they cannot be described. The things which have been seen by me in the heavens, were seen in that light; thus more clearly and distinctly than things in the world.

127. The light of heaven is not natural, like the

light of the world, but it is spiritual, for it is from the Lord as a sun, and that sun is divine love, as was shown in the preceding article. What proceeds from the Lord as a sun, in the heavens is called divine truth; yet it is in its essence divine good united to divine truth. From this the angels have light and heat; from divine truth they have light, and from divine good they have heat. Hence it may be evident that the light of heaven, because from such an origin, is spiritual and not natural; likewise the heat.

128. That divine truth is light to the angels is because the angels are spiritual, and not natural; the spiritual see from their sun, and the natural from theirs; and it is divine truth from which the angels have understanding; and understanding is their internal sight, which flows into their external sight and produces it. Hence the things which appear in heaven, from the Lord as a sun, appear in light. Because such is the origin of light in heaven, it is varied there according to the reception of divine truth from the Lord; or what is the same, according to the intelligence and wisdom in which the angels are. It is therefore different in the celestial kingdom from what it is in the spiritual kingdom, and different in every society. The light in the celestial kingdom appears flamy, because the angels who are there receive light from the Lord as a sun; but the light in the spiritual kingdom is white, because the angels who are there receive light from the Lord as a moon (see above, n. 118). The light also is not the same to one society as to another. It differs also in each society; those there who are in the middle are in greater light, and those around in less (see above, n. 43). In a word, in the same degree in which the angels are receptions of divine truth, that is, are in intelligence and wisdom from the Lord, they have light: the angels of heaven are hence called angels of light.

129. Because the Lord in the heavens is divine

truth, and divine truth there is light, therefore the Lord in the Word is called the Light, and likewise all truth which is from Him, as in the following places. *Jesus said, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life* (John viii. 12). *As long as I am in the world I am the light of the world* (John ix. 15). *Jesus said, Yet a little while the light is with you; walk while ye have the light, lest darkness come upon you. While ye have the light, believe in the light, that ye may be sons of light. I have come a light into the world, that every one that believeth in Me may not remain in darkness* (John xii. 35, 36, 46). *Light hath come into the world, but men have loved darkness rather than light* (John iii. 19). John says concerning the Lord: *This is the true light which enlighteneth every man* (John i. 4, 9). *The people who sat in darkness saw a great light; and to those who sat in the shadow of death, light is sprung up* (Matt. iv. 16). *I will give Thee for a covenant of the people, for a light of the nations* (Isaiah xlii. 6). *I have set Thee for a light of the nations, that Thou mayest be my salvation, even to the end of the earth* (Isaiah xlix. 6). *The nations that are saved shall walk in His light* (Apoc. xxi. 24). *Send out thy light and thy truth; let them lead me* (Psalm xliii. 3). In these places and in others the Lord is called Light, from the divine truth which is from Him; the truth itself is likewise called light. Since from the Lord as a sun there is light in the heavens, therefore when He was transfigured before Peter, James, and John, *His face appeared as the sun, and his garments as the light, shining and white as snow, so as no fuller on earth can whiten* (Mark ix. 3; Matt. xvii. 2). That the garments of the Lord appeared so, was because they represented divine truth, which is from Him in the heavens. Garments in the Word also signify truths; whence it is said in David, *Jehorah, Thou coverest Thyself with light as a garment* (Psalm civ. 2).

130. That the light in the heavens is spiritual, and

that this light is divine truth, may be concluded also from this, that man also has spiritual light, and from that light has enlightenment, as far as he is in intelligence and wisdom from divine truth. The spiritual light of man is the light of his understanding, the objects of which are truths, which he disposes analytically into orders, forms into reasons, and from them concludes things in a series. That it is real light from which the understanding sees such things, the natural man does not know, because he does not see it with the eyes, nor perceive it with the thought; but many still know it, and also distinguish it from natural light, in which those are who think naturally and not spiritually. Those think naturally, who only look into the world and attribute all things to nature; but those think spiritually, who look to heaven and attribute all things to the Divine. That it is true light which enlightens the mind, plainly distinct from the light which is called natural light [*lumen*], has many times been given me to perceive, and also to see. I have been elevated into that light interiorly by degrees, and as I was elevated, my understanding was enlightened, so that at length I perceived what I did not perceive before, and at last such things as I could not even comprehend by thought from natural light. I was sometimes indignant that they were not comprehended, when yet they were clearly and perspicuously perceived in heavenly light. Because the understanding has light, therefore the like is said of it as of the eye, that it sees and is in the light, when it perceives, and that it is obscure and in the shade, when it does not perceive; and other such things.

131. Since the light of heaven is divine truth, that light is also divine wisdom and intelligence; whence the same is understood by being elevated into the light of heaven, as by being elevated into intelligence and wisdom, and being enlightened. Thus the light with the angels is exactly in the same degree with their intelli-

gence and wisdom. Because the light of heaven is divine wisdom, the quality of all is known in the light of heaven; the interiors of every one there are manifested in the face, exactly as they are; nor does the least thing lie hid. The interior angels also love that all things with them should be manifest, since they will nothing but good: not so those who are below heaven and do not will good. These are therefore very much afraid of being viewed in the light of heaven; and, what is wonderful, those who are in hell appear to each other as men, but in the light of heaven as monsters, with a horrible face and a horrible body, altogether in the form of their evil. In like manner man appears as to his spirit, when he is viewed by the angels: if good, he appears as a man, beautiful according to his good; if evil, as a monster, deformed according to his evil. Hence it appears that all things are manifested in the light of heaven; they are manifested because the light of heaven is divine truth.

132. Because divine truth is light in the heavens, therefore all truths, wherever they are, whether within an angel or without him, also whether within the heavens or without them, beam with light; yet truths without the heavens do not beam like truths within the heavens. Truths without the heavens beam coldly like snow without heat, since they do not derive their essence from good, like truths within the heavens; hence also that cold light, at the admission of the light of heaven, disappears; and if evil is underneath, it is turned into darkness. This I have sometimes seen, and many other memorable things about beaming truths, which are here passed by.

133. Something shall now be said about the heat of heaven. The heat of heaven in its essence is love. It proceeds from the Lord as a sun, which sun is the divine love in the Lord and from the Lord, as may be seen shown in a preceding article: hence it is manifest, that

the heat of heaven is equally spiritual as the light of heaven, because it is from the same origin. There are two things which proceed from the Lord as a sun, divine truth and divine good: divine truth stands in the heavens as light, and divine good as heat; but divine truth and divine good are so united that they are not two, but one. And yet with the angels they are separated; for there are angels who receive divine good more than divine truth, and there are those who receive divine truth more than divine good. Those who receive divine good more, are in the celestial kingdom of the Lord; those who receive divine truth more are in the spiritual kingdom of the Lord. The most perfect angels are those who receive both in like degree.

134. The heat of heaven, as the light of heaven, is everywhere various; different in the celestial kingdom from what it is in the spiritual kingdom, and also different in every society there: it differs not only in degree, but also in quality. It is more intense and purer in the celestial kingdom of the Lord, because the angels there receive the divine good more; it is less intense and pure in the spiritual kingdom of the Lord, because the angels there receive the divine truth more: in each society it also differs according to reception. There is heat also in the hells, but it is unclean. The heat in heaven is what is understood by sacred and heavenly fire, and the heat of hell what is understood by profane and infernal fire, and by each is understood love; by heavenly fire love to the Lord and love towards the neighbor, and every affection which is of those loves; and by infernal fire, the love of self and the love of the world, and every lust which is of those loves. That love is heat from a spiritual origin, is manifest from growing warm according to love; for a man is inflamed and grows warm according to its quantity and quality, and its ardor is manifested when it is assaulted. Hence also it is, that it is usual to speak of being inflamed, of growing warm,

of burning, boiling, and being on fire, both in reference to the affections which are of the love of good, and also to the lusts which are of the love of evil.

135. That love proceeding from the Lord as a sun is felt in heaven as heat, is because the interiors of the angels, from the divine good which is from the Lord, are in love; whence the exteriors, which grow warm thence, are in heat. From this it is that in heaven heat and love so correspond to each other, that every one there is in heat such as the love he is in, agreeably to what was said just above. The heat of the world does not enter the heavens at all, because it is too gross, and natural, not spiritual. But it is otherwise with men, because men are as well in the spiritual world as in the natural world: they as to their spirit grow warm altogether according to their loves; but as to their body from both, as well from the heat of their spirit as from the heat of the world; the former flows into the latter, because they correspond. Of what kind the correspondence of each heat is, may be evident from animals; that their loves, the chief of which is that of procreating offspring of their kind, burst forth and operate according to the presence and flow [*affluxum*] of heat from the sun of the world, which heat is felt only in the time of spring and summer. Those are very much deceived, who believe that the heat of the world flowing in excites the loves, for natural influx into what is spiritual is not given, but spiritual into what is natural; this influx is from divine order, but that is contrary to divine order.

136. Angels, like men, have understanding and will. The light of heaven makes the life of their understanding, because the light of heaven is divine truth, and thence divine wisdom; and the heat of heaven makes the life of their will, because the heat of heaven is divine good, and thence divine love. The veriest life of the angels is from heat, but not from light, except so far as heat is in it. That life is from heat is manifest; for

when that is removed, life perishes. The case is similar with faith without love, or with truth without good; for truth, which is said to be of faith, is light, and good which is of love, is heat. These things appear more manifest from the heat and light of the world, to which the heat and light of heaven correspond. From the heat of the world, conjoined to light, all things which are upon the earth are vivified and flourish; they are conjoined in the times of spring and summer: but from light separate from heat, nothing is vivified and flourishes, but all things are torpid and die: they are not conjoined in the time of winter; heat is then absent, and light continues. From that correspondence heaven is called paradise; since truth is there conjoined to good, or faith to love, as light to heat in the time of spring on earth. From these things now the truth is more clearly evident (of which above in its proper article, n. 3-19), that the Divine of the Lord in heaven is love to Him and charity towards the neighbor.

137. It is said in John, *In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him, and without Him was nothing made, that was made. In Him was life, and the life was the light of men. He was in the world, and the world was made by Him. And the Word was made flesh, and dwelt among us, and we saw His glory* (i. 1, 3, 4, 10, 14). That it is the Lord who is understood by the Word, is manifest; for it is said that the Word was made flesh: but what is specifically understood by the Word, has not yet been known, therefore it shall be told. The Word there is the divine truth, which is in the Lord and from the Lord; hence also it is there called light, which is divine truth, as was shown in the preceding part of this article. That all things were made and created by divine truth, will now be explained. In heaven divine truth has all power, and without it there is none at all. All the angels are called powers

from divine truth; and also as far as they are receptions or receptacles of it, so far they are powers; by it they prevail over the hells, and over all who oppose themselves. A thousand enemies cannot there sustain one ray of the light of heaven, which is divine truth. Because the angels are angels from the reception of divine truth, it follows that the whole heaven is from nothing else: for heaven consists of angels. That there is so great power in divine truth, those cannot believe who have no other idea of truth than as of thought or of speech, in which there is no power in itself, except so far as others do it from obedience; but divine truth has power in itself, and such power, that by it heaven was created, and the world was created, with all things that are in them. That there is such power in divine truth, may be illustrated by two comparisons, namely, by the power of truth and good in man, and by the power of light and heat from the sun in the world. *By the power of truth and good in man.* All things whatever that man does, he does from the understanding and the will; from the will he acts by good, and from the understanding by truth: for all things which are in the will have relation to good, and all things which are in the understanding have relation to truth: from them, therefore, man actuates the whole body, and thousands of things there at the same time rush spontaneously at their nod and pleasure. Hence it is manifest, that the whole body is formed to submissiveness to good and truth, consequently is formed from good and truth. *By the power of heat and light from the sun in the world.* All things which grow in the world, as trees, crops, flowers, grasses, fruits, and seeds, exist from no other power than by means of the heat and light of the sun; hence it is manifest what power of producing there is in this heat and light. What then must there be in the divine light which is divine truth, and in the divine heat which is divine good! From these, because heaven exists, the

world also exists; for the world exists through heaven, as has been shown above. From these things it may be evident how it is to be understood, that all things were made by the Word, and that without it nothing was made that was made; and that also the world was made by Him; namely by divine truth from the Lord. Hence also it is, that in the book of creation it speaks first of light, and in what follows, of the things which are from light (Gen. i. 3, 4). And hence also it is, that all things in the universe, both in heaven and in the world, have relation to good and truth, and to their conjunction, that they may be anything.

139.<sup>1</sup> It is to be known, that the divine good and divine truth, which are from the Lord as a sun in the heavens, are not in the Lord, but from the Lord: in the Lord is only divine love, which is the esse from which those exist, to exist from an esse is what is meant by proceeding. This also may be illustrated by comparison with the sun of the world: the light and heat, which are in the world, are not in the sun, but from the sun; in the sun there is only fire, and from it they exist and proceed.

140. Because the Lord as a sun is divine love, and divine love is divine good itself, therefore the Divine which proceeds from Him, which is His Divine in heaven, is called for the sake of distinction divine truth; although it is divine good united to divine truth. It is this divine truth which is called the Holy proceeding from Him.

---

#### THE FOUR QUARTERS IN HEAVEN.

141. In heaven, as in the world, there are four quarters, the east, the south, the west, and the north, in

<sup>1</sup> No. 139 is omitted in the original.

both cases determined by their sun; in heaven by the sun of heaven, which is the Lord; in the world by the sun of the world; but still there are great differences. The first is, that in the world it is called south where the sun is in its greatest altitude above the earth; north, where it is in its opposite position below the earth; east where the sun rises at the equinoxes; and west where it then sets: thus in the world all the quarters are determined from the south. But in heaven it is called the east where the Lord appears as a sun; opposite is the west, to the right in heaven is the south, and to the left is the north there; and this in every turning of their face and body: thus in heaven all the quarters are determined from the east. The reason that it is called east where the Lord appears as a sun, is, because all *origin* of life is from Him as a sun; and also, as far as heat and light, or love and intelligence, are received with the angels from Him, so far the Lord is said to *arise* with them. Hence also it is that the Lord in the Word is called the East.

142. ANOTHER difference is, that to the angels the east is always in front, the west behind, the south to the right, and the north to the left. But because this can with difficulty be comprehended in the world, for the reason that man turns his face to every quarter, it shall be explained. The whole heaven turns itself to the Lord as to its common centre; hence all the angels turn themselves thither. That all direction in the earth also is to a common centre, is known: but the direction in heaven differs from the direction in the world, in this, that in heaven the front parts are turned to the common centre, but in the world the lower parts. The direction in the world is what is called centripetal force, and also gravitation. The interiors of the angels are also actually turned forwards; and because the interiors present themselves in the face, therefore the face is what determines the quarters.

143. But, that with the angels the east is in front in every turning of their face and body, is still more difficult to be comprehended in the world, for the reason that man has every quarter in front according to his turning; therefore this also shall be explained. The angels, in like manner as men, turn and bend their faces and their bodies every way; but still they always have the east before their eyes. But the turnings of the angels are not as the turnings of men, for they are from another origin: they appear indeed alike, but still they are not alike. The reigning love is the origin; from it are all determinations with angels and with spirits; for, as was said just above, their interiors are actually turned to their common centre, thus in heaven to the Lord as a sun; and so because the love is continually before their interiors, and the face exists from the interiors, since it is their external form, therefore the love which reigns is always before the face; in the heavens, therefore, it is the Lord as a sun, because it is He from whom they have love. And because the Lord Himself is in His own love with the angels, it is the Lord who causes them to look to Him, whithersoever they turn themselves. These things cannot as yet be further elucidated; but in the following articles, particularly where representations and appearances, and time and space in heaven, are to be treated of, they will be set forth more evidently to the understanding. That the angels have the Lord constantly before the face, from much experience it has been given me to know, and also to perceive: for as often as I have been in company with angels, the presence of the Lord was observed before my face, who, though not seen, was still perceived in light; that it is so, the angels also have often testified. Because the Lord is constantly before the face of the angels, therefore also it is said in the world, that those who believe in God and love Him have God before their eyes and face, and look to Him, and that they see Him. That

man speaks thus, is from the spiritual world ; for from that world are many things in human speech, though man does not know it.

144. That there is such a turning to the Lord, is among the wonderful things of heaven ; for several may be there in one place, and each one turn the face and body in a different way from the others, and still all see the Lord before themselves, and each has the south on his right hand, the north on his left, and the west behind. It is among the wonderful things also, that although the look of the angels is all to the east, yet they have also a look to the three other quarters ; but the look to these is from their interior sight, which is of the thought. It is also among the wonderful things, that it is never permitted to any one in heaven to stand behind another, and look towards the back of his head, for then the influx of good and truth, which is from the Lord, would be disturbed.

145. The angels see the Lord one way, and the Lord sees the angels another way. The angels see the Lord through the eyes, but the Lord sees the angels in the forehead. The reason that it is in the forehead, is, because the forehead corresponds to love, and the Lord by love flows into their will, and causes Himself to be seen by the understanding, to which the eyes correspond.

146. The quarters in the heavens which constitute the celestial kingdom of the Lord, differ from the quarters in the heavens which constitute His spiritual kingdom, because the Lord appears to the angels who are in His celestial kingdom as a sun, but to the angels who are in His spiritual kingdom as a moon ; and the east is where the Lord appears. The distance between the sun and the moon there is thirty degrees ; hence the difference of the quarters is similar. That heaven is distinguished into two kingdoms, which are called the celestial kingdom and the spiritual kingdom, may be seen in its own article (n. 20-28) ; and that the Lord

appears in the celestial kingdom as a sun, and in the spiritual kingdom as a moon (n. 118) ; but still the quarters of heaven do not by that become confused, since the spiritual angels cannot ascend to the celestial angels, nor the latter descend to the former (see n. 35 above).

147. Hence it is manifest what the presence of the Lord in the heavens is, that He is everywhere, and with every one in the good and truth which proceed from Him ; consequently that He is in His own with the angels, as was said above (n. 12). The perception of the Lord's presence is in their interiors : from these the eyes see, thus they see Him out of themselves, because there is continuity. Hence it may be evident how it is to be understood that the Lord is in them, and they in the Lord, according to His words, *Abide in Me, and I in you* (John xv. 4). *He that eateth my flesh and drinketh my blood, abideth in Me, and I in him* (John vi. 56). The flesh of the Lord signifies divine good, and His blood divine truth.

148. All in the heavens dwell distinct according to the quarters. To the east and west dwell those who are in the good of love ; to the east, those who are in clear perception of it, to the west those who are in obscure perception of it ; to the south and north dwell those who are in wisdom from this good ; to the south, those who are in the clear light of wisdom, to the north, those who are in obscure light of wisdom. The angels who are in the spiritual kingdom of the Lord dwell in like manner as those who are in His celestial kingdom, yet with difference according to the good of love and the light of truth from good : for the love in the celestial kingdom is love to the Lord, and the light of truth from this love is wisdom ; but in the spiritual kingdom there is love towards the neighbor, which is called charity, and the light of truth from this love is intelligence, which also is called faith (see above, n. 23). They differ also as to the quarters ; for the quarters in the one kingdom and

the other are thirty degrees distant from each other, as was said just above (n. 146).

149. In like manner the angels in each society of heaven dwell among themselves; to the east those who are in a greater degree of love and charity, to the west those who are in a less degree; to the south those who are in greater light of wisdom and intelligence, to the north those who are in less. That they dwell thus distinct is because each society resembles a heaven, and also is a heaven in less form (see above, n. 51-58): it is similar in the assemblies. They are brought into this order from the form of heaven, from which every one knows his place. It is provided also by the Lord that in each society there should be of every kind, in order that heaven may be, as to form, like to itself everywhere. But still the arrangement of the whole heaven differs from the arrangement of a society, as general from particular; for the societies which are to the east excel those societies which are to the west, and those which are to the south excel those which are to the north.

150. Hence it is, that the quarters in the heavens signify such things as are with those who dwell there; namely, the east love and its good in clear perception; the west those things in obscure perception; the south wisdom and intelligence in clear light; and the north those things in obscure light. And because such things are signified by those quarters, therefore like things are signified by them in the internal or spiritual sense of the Word; for the internal or spiritual sense of the Word is altogether according to the things which are in heaven.

151. It is the contrary with those who are in the hells. They who are there do not look to the Lord as a sun or as a moon, but backwards from the Lord to the thick-darkness which is in the place of the sun of the world, and to the darkness which is in the place of the moon of the earth; those who are called *genii*, to the thick-darkness which is in place of the sun of the world,

and those who are called spirits, to the darkness which is in place of the moon of the earth. That the sun of the world and the moon of the earth do not appear in the spiritual world, but in the place of that sun a thick-darkness opposite to the sun of heaven, and in the place of that moon a darkness which is opposite to the moon of heaven, may be seen above (n. 122). Hence their quarters are opposite to the quarters of heaven: the east to them is where that thick-darkness and darkness are; the west to them is where the sun of heaven is; the south to them is on the right, and the north on the left; and this too in every turning of their body: nor can they be otherwise, because all direction of their interiors, and thence all determination, tends and strives thither. That the direction of the interiors, and thence the actual determination of all in the other life, is according to the love, may be seen above (n. 143). The love of those who are in the hells is the love of self and the world, and those loves are what are signified by the sun of the world and the moon of the earth (see n. 122); and those loves also are opposite to love to the Lord and love towards the neighbor. Hence it is, that they turn themselves back from the Lord to those darknesses. Those who are in the hells also dwell according to their quarters: those who are in evils from the love of self, from their east to their west; those who are in the falses of evil, from their south to their north: but about those more will be said below, when the hells are treated of.

152. When any evil spirit comes among the good, the quarters are wont to be so confounded, that the good scarcely know where their east is, which also I have several times perceived to be done, and likewise have heard from spirits who complained of it.

153. Evil spirits sometimes appear turned to the quarters of heaven, and then they have intelligence and perception of truth, but no affection of good; wherefore, as soon as they turn themselves back to their own quar-



ters, they are in no intelligence and perception of truth, saying then that the truths which they heard and perceived are not truths, but falsities; they also wish falsities to be truths. I have been informed concerning this turning, namely, that with the evil their intellectual can be so turned, but not their voluntary part; and that this is provided by the Lord, to the end that every one may be able to see and acknowledge truths; but that no one receives them, unless he is in good, because good is what receives truths, and never evil: also that it is the like with man, in order that he may be amended by truths; but that still he is no farther amended than as he is in good; and that it is by this means that man can in like manner be turned to the Lord; but that if he is in evil as to life, he immediately turns himself back, and confirms with himself the falsities of his evil against the truths which he had understood and seen, and that this is done when he thinks with himself from his interior.

#### CHANGES OF STATE OF THE ANGELS IN HEAVEN.

154. By the changes of state of the angels are understood their changes as to love and faith, and thence as to wisdom and intelligence; thus as to the states of their life. States are spoken of life, and of those things which are of life; and because angelic life is the life of love and faith, and thence of wisdom and intelligence, states are predicated of these, and are called states of love and faith, and states of wisdom and intelligence. How these states with the angels are changed, shall now be told.

155. The angels are not constantly in the same state as to love, and consequently neither in the same as to wisdom, for all their wisdom is from love and ac-

cording to love: sometimes they are in a state of intense love, sometimes in a state of love not intense; it decreases by degrees from its greatest to its least. When they are in the greatest degree of love, then they are in the light and heat of their life, or in their clear and delightful state; but when they are in the least degree, then they are in shade and cold, or in their obscure and undelightful state: from the last state they return again to the first, and so on: these changes succeed one after another, with variety. These states follow each other like the variations of the state of light and shade, of heat and cold; or like morning, mid-day, evening, and night, every day in the world, with a perpetual variety through the year. They correspond also, the morning to a state of their love in clearness, the mid-day to a state of their wisdom in clearness, the evening to a state of their wisdom in obscurity, and the night to a state of no love and wisdom. But it is to be known, that there is not a correspondence of night with the states of life of those who are in heaven, but there is a correspondence of the twilight which is before the morning; the correspondence of night is with those who are in hell. It is from that correspondence that, in the Word, day and year signify states of life in general; heat and light, love and wisdom; morning, the first and highest degree of love; mid-day, wisdom in its light; evening, wisdom in its shade; twilight, the obscurity which precedes the morning; but night, the deprivation of love and wisdom.

156. With the state of the interiors, which are of the love and wisdom of the angels, are changed also the states of various things which are without them, and appear before their eyes; for the things which are without them acquire an appearance according to the things which are within them. But what those things are, and of what quality, will be told in the following articles, when representatives and appearances in heaven are treated of.

157. Every angel undergoes and passes through such changes of state, and likewise every society as a whole, but still one otherwise than another, because they differ in love and in wisdom; for those who are in the midst, are in a more perfect state than those who are around even to the borders (see above, n. 23 and 128). But it would be tedious to mention the differences; for every one undergoes changes according to the quality of his love and his faith: hence it is that one is in his clear and delightful state, when another is in his secure and undelightful state; and this at the same time within the same society; and also in one society otherwise than in another, and in the societies of the celestial kingdom otherwise than in the societies of the spiritual kingdom. The differences of the changes of their state in general are like the variations of the state of days in one climate and another on the earth; for there are some on the earth who have morning when others have evening, and likewise some who have heat when others have cold, and the reverse.

158. I have been informed from heaven why such changes of state are there; the angels said there were several causes. The *first* is, that the delight of life and of heaven, which they have from love and wisdom from the Lord, would by degrees lose its value, if they were continually in it; as is the case with those who are in delights and enjoyments without variety. Another cause is, that they as well as men have a proprium [selfhood], and that this is to love themselves; and that all who are in heaven are withheld from their proprium, and so far as they are withheld from it by the Lord, so far they are in love and wisdom; but so far as they are not withheld, they are in the love of self; and that because every one loves his own proprium and is attracted by it, they have changes of state, or successive alternations. A *third* cause is, that thus they are perfected, since they thus become accustomed to be held in the love of the Lord,

and to be withheld from the love of themselves; and also that the perception and sensation of good becomes more exquisite by the alternations of what is delightful and undelightful. They added that the Lord does not produce the changes of their state, because the Lord as a sun always flows in with heat and light; that is, with love and wisdom, but that themselves are the cause, because they love their proprium, which continually withdraws them. This was illustrated by a comparison with the sun of the world, that the cause of the changes of the state of heat and cold, and of light and shade, every year and every day, is not in it, because it stands immovable, but that the cause is in the earth.

159. It has been shown to me how the Lord appears as a sun to the angels in the celestial kingdom in their first state, how in the second, and how in the third. The Lord was seen as a sun, at first red and glowing in such splendor that it cannot be described: it was said that the Lord as a sun appears such to the angels in their first state. Afterwards there was seen a great obscure belt around the sun, by means of which the first red and glowing appearance, from which it shone so much, began to grow dull: it was said that the sun appears so to them in the second state. Then the belt seemed to grow more obscure, and the sun thence to seem less red, and this by degrees, until at length it became as if white: it was said that the sun so appears to them in the third state. Afterwards this white orb was seen to proceed to the left, towards the moon of heaven, and to add itself to her light, from which the moon then shone forth beyond its usual measure: it was said that this was the fourth state to those who are in the celestial kingdom, and the first to those who are in the spiritual kingdom, and that the changes of state in each kingdom thus alternate, yet not in the whole, but in one society after another; also that those alternations are not stated, but come upon them now more slowly, now more quickly,

without their knowledge. They said further, that the sun is not so changed in itself, nor does it so advance, but that still it appears so according to the successive progressions of states with them; since the Lord appears to every one according to the quality of his state, thus glowing to them when they are in intense love, less glowing, and at length white, when the love decreases: and that the quality of their state was represented by the obscure belt, which induced upon the sun those apparent variations as to flame and light.

160. When the angels are in the last state, which is when they are in their proprium, they begin to become sad: I have spoken with them when they were in that state, and have seen the sadness: but they said, that they were in the hope soon to return to their first state, and thus as it were again into heaven; for it is heaven to them to be withheld from proprium.

161. There are also changes of state in the hells; but of these below, when hell is treated of.

#### TIME IN HEAVEN.

162. Although all things have succession and progression in heaven as in the world, still the angels have no notion and idea of time and space; inasmuch that they do not at all know what time and space are. Concerning time in heaven we shall now speak here, and concerning space below in its proper article.

163. The reason why the angels do not know what time is, although all things with them successively advance as in the world, so much so that there is no difference, is, because in heaven there are not years and days, but changes of state; and where years and days are, there times are, and where changes of state are, there states are.

164. That there are times in the world, is because the sun there to appearance successively advances from one degree to another, and makes the times which are called the seasons of the year; and moreover it is carried around the earth, and makes the times which are called the times of day, and both these changes by stated alternations. It is otherwise with the sun of heaven: this does not, by successive progressions and revolutions, make years and days, but to appearance changes of state; and these not by stated alternations, as was shown in the preceding article. Hence it is, that the angels cannot have any idea of time, but in its place an idea of state: what state is may be seen above (n. 154).

165. Since the angels have no idea from time, like men in the world, therefore neither have they any idea about time, and about the things which are of time: as to the things which are proper to time, they do not even know what they are, as what a year is, a month, a week, a day, an hour, to-day, to-morrow, yesterday. When the angels hear these things from man, for angels are always adjoined to man by the Lord, then instead of them they perceive states, and such things as are of state; thus the natural idea of man is turned into a spiritual idea with the angels. Hence it is that times in the Word signify states, and that those things which are proper to time, as above mentioned, signify spiritual things corresponding to them.

166. The case is the same with all things which exist from time; as with the four seasons of the year, which are called spring, summer, autumn, and winter; with the four times of the day, which are called morning, noon, evening, and night; and with the four ages of man, which are called infancy, youth, manhood, and old age; and with all other things which either exist from time, or succeed according to time. In thinking of them, man thinks from time, but an angel from state; therefore what is in them from time with man, is turned

into the idea of state with an angel: spring and morning are turned into the idea of a state of love and wisdom, such as they are in the first state with the angels; summer and noon are turned into the idea of love and wisdom, such as they are in the second state; autumn and evening, such as they are in the third; night and winter into the idea of a state such as is in hell: hence it is, that such things are signified by those times in the Word (see above, n. 155). And hence it appears how the natural things which are in the thought of man, become spiritual with the angels who are with man.

167. Since the angels have not any notion of time, they have a different idea of eternity from that which men of the earth have; the angels by eternity perceive infinite state, but not infinite time. I was once thinking about eternity, and by the idea of time I could perceive what *to eternity* was, namely, without end, but not what *from eternity* was, thus neither what God had done from eternity before creation. When from this cause anxiety arose in me, I was elevated into the sphere of heaven, and thus into the perception in which the angels are in regard to eternity; and then I was enlightened to see that eternity must not be thought of from time, but from state, and that then it is perceived what from eternity is; which was also the case with me.

168. The angels who speak with men, never speak by the natural ideas proper to man, all of which are from time, from space, from material, and from things analogous to them; but by spiritual ideas, all of which are from states and their various changes within and without the angels. But still angelic ideas, which are spiritual, when they flow in with men, are turned in a moment and of themselves into the natural ideas proper to man, corresponding altogether to spiritual ideas: that it is so, the angels do not know, nor men; such also is all influx of heaven with man. There were angels who were admitted more nearly into my thoughts, and even

into the natural ones in which were many things from time and space; but because they then understood nothing, they suddenly withdrew; and after they had withdrawn, I heard them speaking, and saying that they had been in darkness. In what ignorance the angels are about time, has been given me to know by experience. There was a certain one from heaven, who was such that he could also be admitted into natural ideas, such as man has; with whom, therefore, I afterwards spoke, as man with man. He at first did not know what it was that I called time, and I was obliged to inform him all about it, how the sun appears to be carried around our earth, and to make years and days, and that thereby years are distinguished into four seasons, and likewise into months and weeks, and the days into twenty-four hours; and that those times recur by stated alternations, and that this is the source of times. On hearing this he wondered, saying that he did not know such things, but what states were. In speaking with him I also said, that it is known in the world that in heaven there is no time, since men speak as if they knew it; for they say of those who die, that they leave the things of time, and that they pass out of time, by which they mean, out of the world. I said also, that it is known by some that times in their origin are states, from this, that they are just according to the states of the affections in which men are; short to those who are in agreeable and joyous states; long to those who are in disagreeable and sorrowful ones; and various in a state of hope and expectation; and that the learned, therefore, inquire what time and space are; and that some also know what time is for the natural man.

169. The natural man may believe that he would have no thought, if the ideas of time, of space, and of things material, were taken away; for upon those is founded all the thoughts which man has. But let him know, that the thoughts are limited and confined in proportion as they partake of time, of space, and of what is

material; and that they are not limited, and are extended, in proportion as they do not partake of those things; since the mind is so far elevated above corporeal and worldly things. Hence the angels have wisdom, and such as is called incomprehensible, because it does not fall into ideas which consist merely of such things.

#### REPRESENTATIVES AND APPEARANCES IN HEAVEN.

170. The man who thinks only from natural light, cannot comprehend that there is anything in heaven similar to what is in the world; and this because from that light he had thought and confirmed himself, that angels are only minds, and that minds are as it were ethereal spectres, and hence they have not senses as man has, thus neither eyes, and if not eyes, neither objects of sight: when yet angels have all the senses that man has, yea, much more exquisite; the light, also, by which they see, is much brighter than the light by which man sees. That angels are men in the most perfect form, and that they enjoy every sense, may be seen above (n. 73-77); and that the light in heaven is much brighter than the light in the world (n. 126-132).

171. What the things are which appear to the angels in the heavens, cannot be described in a few words: for the most part they are like the things on the earth, but more perfect as to form, and of greater abundance. That there are such things in the heavens, may be evident from those which were seen by the prophets: as the things seen by Ezekiel concerning the new temple and the new earth, which are described from chap. xl. to xlviii.; and by Daniel, from chap. vii. to xii.; by John, from the first chapter of the Apocalypse to the last; and the things seen by others, of which we read both in the

historical and prophetical parts of the Word. Such things were seen by them when heaven was open to them, and heaven is said to be opened, when the interior sight, which is the sight of man's spirit, is opened. For the things which are in the heavens cannot be seen by the eyes of man's body, but by the eyes of his spirit; and when it is well-pleasing to the Lord, these are opened, and man is withdrawn from the natural light in which he is from the senses of the body, and elevated into spiritual light, in which he is from his spirit. In that light the things which are in the heavens have been seen by me.

172. But the things which appear in the heavens, though they are in great part similar to those which are on the earth, still are not similar as to essence; for the things which are in the heavens exist from the sun of heaven, and those which are on the earth from the sun of the world: the things which exist from the sun of heaven are called spiritual, but those which exist from the sun of the world are called natural.

173. The things which exist in the heavens do not exist in the same manner as those which exist on earth: all things in the heavens exist from the Lord, according to correspondences with the interiors of the angels. For the angels have both interiors and exteriors: the things which are in their interiors, all have relation to love and faith, thus to the will and understanding; for the will and understanding are their receptacles; but the exteriors correspond to the interiors, as may be seen above (n. 87-115). This may be illustrated by what was said above concerning the heat and light of heaven, that the angels have heat according to the quality of their love, and light according to the quality of their wisdom (n. 128-134). The case is similar with all other things which appear to the senses of the angels.

174. When it has been given me to be in company

with angels, the things which are there have been seen by me just as those which are in the world; and so perceptibly, that I knew no otherwise than that I was in the world, and there in the palace of a king: I also spoke with them, as man with man.

175. Since all things which correspond to the interiors also represent them, therefore they are called REPRESENTATIVES; and because they are varied according to the state of the interiors with them, therefore they are called APPEARANCES; although the things which appear before the eyes of angels in the heavens, and are perceived by their senses, appear and are perceived as much to the life, as the things which are on the earth appear to man; yea, much more clearly, distinctly, and perceptibly. The appearances which are from this source in the heavens, are called *real appearances*, because they exist really. There are also given appearances not real, which are those things which indeed appear, but do not correspond to the interiors; but of these in what follows.

176. To show what those things are which appear to the angels according to correspondences, I will here adduce one thing for the sake of illustration. To those who are in intelligence, there appear gardens and paradises, full of trees and flowers of every kind: the trees there are planted in the most beautiful order, combined into arbors, through which are arched entrances, and around which are walks; all of such beauty that they cannot be described. Those who are in intelligence also walk there, and gather flowers, and weave garlands, with which they adorn infants. There are also species of trees and flowers there, which are nowhere seen nor can exist in the world: on the trees also there are fruits, according to the good of love, in which the intelligent are. They see such things because a garden and paradise, and also fruit-trees and flowers, correspond to intelligence and wisdom. That such things are in the

heavens, is also known in the earth, but only to those who are in good, and who have not extinguished in themselves the light of heaven by natural light and its fallacies; for they think and say, when speaking of heaven, that such things are there *as the ear hath not heard, nor the eye seen*.

---

THE GARMENTS WITH WHICH ANGELS APPEAR CLOTHED.

177. Because the angels are men, and live with one another as the men of the earth do, therefore they have garments, habitations, and other like things, yet with the difference that they have all things more perfect, because in a more perfect state. For, as the angelic wisdom exceeds human wisdom in such a degree that it is called ineffable, so likewise do all things which are perceived by them, and appear to them; since all things which are perceived by the angels, and appear to them, correspond to their wisdom (see above, n. 173).

178. The garments with which angels are clothed, like the other things, correspond; and because they correspond, they also really exist (see above, n. 175). Their garments correspond to their intelligence; therefore all in the heavens appear clothed according to intelligence; and because one excels another in intelligence (n. 43, 128), one has more excellent garments than another. The most intelligent have garments glowing as from flame, some shining as from light; the less intelligent have bright and white garments without brilliancy; and the still less intelligent have garments of various colors; but the angels of the inmost heavens are without clothing.

179. Because the garments of the angels correspond to their intelligence, therefore also they correspond to truth, since all intelligence is from divine truth;

wherefore whether you say that angels are clothed according to intelligence, or according to divine truth, it is the same thing. That the garments of some glow as from flame, and those of some shine as from light, is because flame corresponds to good, and light to truth from good. That the garments of some are bright and white without brilliancy, and of some are of various colors, is because the divine good and truth are less refulgent, and also are variously received, with the less intelligent: brightness also, and whiteness, correspond to truth, and color to its varieties. That those in the inmost heaven are without clothing, is because they are in innocence, and innocence corresponds to nudity.

180. Because the angels are clothed with garments in heaven, therefore also they have appeared clothed with garments when seen in the world, as those seen by the prophets, and likewise those seen at the Lord's sepulchre, *who had the appearance of lightning, and their raiment was shining and white* (Matt. xxviii. 3; Mark xvi. 5; Luke xxiv. 4; John xx. 12); and those seen in heaven by John had garments of *fine linen and white* (Apoc. iv. 4; xix. 11, 13). And because intelligence is from divine truth, therefore the garments of the Lord, when He was transfigured, were *glistening and white as the light* (Matt. xvii. 2; Mark ix. 3; Luke ix. 29): that light is divine truth proceeding from the Lord, may be seen above (n. 129). Hence it is, that garments in the Word signify truths, and from these intelligence; as in the Apocalypse, *Those who have not polluted their garments, shall walk with Me in white, because they are worthy; he that overcometh shall be clothed with white raiment* (iii. 4, 5). *Blessed is he that watcheth, and keepeth his garments* (xvi. 15). And concerning Jerusalem, by which is understood the church which is in truth, it is thus written in Isaiah: *Stir up thyself, put on strength, O Zion; put on thy beautiful garments, O Jerusalem* (lii. 1);

and in Ezekiel: *Jerusalem, I girded thee with fine linen, and covered thee with silk; thy garments were fine linen and silk* (xvi. 10, 13): besides many other passages. But he who is not in truths, is said not to be clothed with a wedding garment; as in Matthew, *When the king came in, he saw a man who was not clothed in a wedding garment; and he said to him, Friend, how camest thou in hither, not having a wedding garment? Wherefore he was cast into outer darkness* (xxii. 12, 13). By the house of the wedding is understood heaven and the church, from the conjunction of the Lord with them by His divine truth; wherefore the Lord, in the Word, is called the Bridegroom and Husband, and heaven with the church, the bride and wife.

181. That the garments of the angels do not merely appear as garments, but that they really are garments, is evident from this, that they not only see them, but also feel them; and also that they have more garments than one, and that they put them off and put them on, and those which are not in use they preserve; and when in use they reassume them: that they are clothed with various garments, has been seen by me a thousand times. I inquired whence they had the garments, and they said that it was from the Lord, and that they are given to them, and that they are sometimes clothed without knowing it. They said also that their garments are changed according to the changes of their state, and that in the first and second state they have shining and bright garments, in the third and fourth a little more obscure; and this likewise from correspondence, because they have changes of state as to intelligence and wisdom, of which see above (n. 154 to 161).

182. Because every one in the spiritual world has garments according to intelligence, thus according to the truths from which intelligence is, those who are in the hells, since they are without truths, appear indeed clothed with garments, but ragged, squalid, and filthy,

every one according to his insanity ; nor can they wear any other. It is given to them by the Lord to be clothed, lest they should appear naked.

#### THE HABITATIONS AND MANSIONS OF THE ANGELS.

183. Since in heaven there are societies, and the angels live as men, therefore also they have habitations, and these likewise various according to every one's state of life ; magnificent for those who are in greater dignity, and less magnificent for those who are in an inferior state. Respecting the habitations in heaven I have several times spoken with angels, and said that at this day scarcely any one would believe that they have habitations and mansions ; some because they do not see them, some because they do not know that angels are men, some because they believe that the angelic heaven is the heaven which is seen with their eyes around them, and because this appears empty, and they suppose that angels are ethereal forms, they conclude that they live in ether ; besides that they do not comprehend that there are such things in the spiritual world as are in the natural world, because they know nothing about the spiritual. The angels said that they know that such ignorance reigns at this day in the world, and, what they wondered at, chiefly within the church, and there more with the intelligent than with those whom they call simple. They said further, that they might know from the Word that angels are men, since those who have been seen have been seen as men ; in like manner the Lord, who took all His Human with Him. And because they are men, that they have mansions and habitations, and not according to the ignorance of some, which they called insanity, that they fly about in the air, or that they are winds, although they are called spirits : and that men

might apprehend this, if they would only think independently of their principles about angels and spirits, which is the case when they do not bring it into question under direct thought, *whether it be so* ; for every one has a general idea that angels are in a human form, and that they have dwellings, which they call the habitations of heaven, which are more magnificent than the habitations of the earth ; but that this general idea, which is from the influx of heaven, is instantly annihilated when it is brought directly under the view and thought *whether it be so* ; as is done especially with the learned, who by their own intelligence have shut up heaven to themselves, and the way of the light thence. The case is similar in regard to a belief in the life of man after death : he who speaks about it, and does not think at the same time from erudition about the soul, or from the doctrine concerning the reunion of the body, believes that after death he is to live a man, and amongst angels if he has lived well, and that then he shall see magnificent things, and perceive joys : but as soon as he looks to the doctrine of the reunion of the body, or to the hypothetical opinion of the soul, and the thought occurs whether the soul be such, and thus whether it be so, his former idea is dissipated.

184. But it is better to bring forward the proofs of experience. As often as I have spoken with the angels face to face, so often I have been with them in their habitations. Their habitations are quite like the habitations on earth, which are called houses, but more beautiful ; in them are parlors, rooms, and bedchambers, in great numbers : there are also courts, and round about are gardens, shrubberies, and fields. Where they are consociated, the habitations are contiguous, one near another, disposed in the form of a city, with streets, ways, and public squares, altogether like cities on our earth. It has also been granted me to pass through them, and to look about me on every side, and at times



to enter the houses: this was done in full wakefulness, when my interior sight was opened.

185. Palaces of heaven have been seen, which were so magnificent that they could not be described: above they shone as if they were of pure gold, and below as if they were of precious stones, some being more splendid than others. Within it was the same; the rooms were adorned with such decorations as there are not words nor sciences sufficient to describe. On the side which looked to the south, there were paradises, where all things shone in such way, in some places the leaves as of silver, and the fruits as of gold; and the flowers in their beds presented by their colors as it were rain-bows: at the boundaries again were seen palaces, in which the view terminated. Such is the architecture of heaven, that you would say that the art is there in its own art; and no wonder, because that art itself is from heaven. The angels said that such things, and innumerable others which are still more perfect, are presented by the Lord before their eyes; but still that they delight their minds more than their eyes, and this because in everything they see correspondences, and by correspondences things divine.

186. Concerning correspondences I have also been informed, that not only palaces and houses, but also all and each of the things which are within and without them, correspond to interior things which are from the Lord with them: that the house itself in general corresponds to their good, and that the several things which are within the houses correspond to the various things of which their good consists; and the things out of the houses, to their truths which are from good, and likewise to perceptions and knowledges: and that because they correspond to the goods and truths with them from the Lord, they correspond to their love, and thence to their wisdom and intelligence. because love is of good, wisdom is of good and at the same time of

truth, and intelligence is of truth from good; and that such are the things which the angels perceive when they look at them, and therefore those things delight and affect their minds more than their eyes.

187. Thence it appeared evident why the Lord called Himself the temple which is in Jerusalem (John ii. 19, 21); and why the New Jerusalem was seen of pure gold, its gates of pearls, and its foundations of precious stones (Apoc. xxi.); namely, because the temple represented the Divine Human of the Lord: the New Jerusalem signifies the church which is hereafter to be established; the twelve gates the truths which lead to good; and the foundations the truths on which it is founded.

188. The angels who constitute the Lord's celestial kingdom, dwell for the most part in elevated places, which appear as mountains from the ground: the angels who constitute the Lord's spiritual kingdom, dwell in less elevated places, which appear as hills; but the angels who are in the lowest parts of heaven, dwell in places which appear as ledges of stone. These things also exist from correspondence, for interior things correspond to superior, and exterior things to inferior. From this it is, that mountains, in the Word, signify celestial love, hills spiritual love, and rocks faith.

189. There are also angels who do not live conso-ciated, but separate, house and house: these dwell in the midst of heaven, because they are the best of angels.

190. The houses in which angels dwell, are not built like the houses in the world, but are given to them gratis by the Lord, to every one according to his reception of good and truth: they are also varied a little according to the changes of the state of their interiors, of which above (n. 154-160). All things whatever which the angels possess, they acknowledge as received from the Lord, and whatever things they need are given to them.

## SPACE IN HEAVEN.

191. Although all things in heaven appear in place and in space just as in the world, still the angels have no notion and idea of place and space. Because this cannot but appear as a paradox, I wish to present the subject in a clear light, inasmuch as it is of great importance.

192. All progressions in the spiritual world are made by changes of the state of the interiors, so that progressions are nothing else than changes of state: thus also I have been conducted by the Lord into the heavens, and likewise to the earths in the universe, and this as to the spirit, while the body remained in the same place. Thus all the angels move; hence to them there are no distances, and if there are not distances, neither are there spaces, but instead of them states and their changes.

193. Because progressions are made thus, it is evident that approximations are similitudes as to the state of the interiors, and that removals are dissimilitudes. From this it is that those are near to each other who are in a similar state, and those at a distance, who are in a dissimilar state; and that spaces in heaven are nothing else than external states corresponding to internal. It is from no other source that the heavens are distinct from each other, and also the societies of each heaven, and every one in the society. From this, likewise, it is, that the hells are entirely separated from the heavens, because they are in a contrary state.

194. From the same cause also it is, that in the spiritual world one appears in presence to another, if he only intensely desires his presence, for thus he sees him in thought, and puts himself in his state; and conversely, that one is removed from another as far as he is averse to him. And because all aversion is from contrariety of the affections and from disagreement of the thoughts,

it comes to pass, that several who are in one place there appear to each other so long as they agree, but as soon as they disagree they disappear.

195. When also any one goes from one place to another, whether it be in his own city, or in courts, or in gardens, or to others out of his own society, then he comes there more quickly when he eagerly desires it, and more tardily when he does not eagerly desire it; the way itself being lengthened and shortened according to the desire, although it is the same: this I have often seen and wondered at. From these things again it is evident, that distances, consequently spaces, are altogether according to the states of the interiors with the angels; and that because it is so, the notion and idea of space cannot enter into their thought, although there are spaces with them equally as in the world.

196. This may be illustrated by the thoughts of man, in that spaces do not belong to them; for the things which man views intensely in thoughts, are set before him as present. He who reflects also knows, that neither does his sight take account of spaces, except from intermediate objects on the earth which he sees at the same time, or from his previous knowledge of the extent of the distance. This happens because there is continuity, and in what is continuous there does not appear to be anything distant, except from those things which are not continuous. This is more especially the case with the angels, because their sight acts as one with their thought, and the thought acts as one with the affection, and because things appear near and remote, and are also varied, according to the states of their interiors, as was said above.

197. Hence it is that in the Word by places and spaces, and by all things which derive anything from space, are signified such things as relate to state; as by distances, by near, by far, by ways, by journey, by sojournings, by miles and furlongs, by plains, fields, gar-

dens, cities and streets, by motions, by measures of various kinds, by long, broad, high, and deep, and by innumerable other things; for most things which are with man in his thought, are from the world, and derive something from space and time. I will only state what is signified in the Word by length, by breadth, and by height. In the world, that is called long and broad, which is long and broad as to space, likewise high; but in heaven, where they do not think from space, by length is meant a state of good, by breadth a state of truth, and by height their discrimination according to degrees (as to which see n. 38). The reason that such things are understood by those three dimensions is because long, in heaven, is from east to west, and those are there who are in the good of love; and broad, in heaven, is from south to north, and those are there who are in truth from good (see above, n. 148); and high, in heaven, is both, according to degrees. Hence it is that in the Word, by length, breadth, and height, such things are signified: as in Ezekiel (from chap. xl. to xlviii.), where by measures, as to long, broad, and high, is described the new temple and new earth, with the courts, chambers, gates, doors, windows, and suburbs, by which is signified the New Church, and the goods and truths which are there; otherwise to what purpose would be all those measures? In like manner the New Jerusalem is described in the Apocalypse, in these words: *The city lieth four-square, and the length thereof is as great as the breadth; and he measured the city with the reed, twelve thousand furlongs: the length, the breadth, and the height thereof are equal* (xxi. 16). Because by the New Jerusalem there is signified the New Church, therefore by those measures are signified the things which are of the church; by length the good of its love, by breadth truth from that good, by height good and truth as to degrees, by twelve thousand furlongs all good and truth in the complex: what else could it be, that the height was

twelve thousand furlongs, the same as the length and the breadth? That in the Word by breadth is signified truth, is evident in David: *Jehovah, Thou hast not shut me up into the hand of the enemy, Thou hast made my feet to stand in breadth* (Psalm xxxi. 8). *Out of straitness have I invoked Jah; He answereth me in breadth* (Psalm cxviii. 5). Besides other passages, as in Isaiah (viii. 8); and in Habakkuk (i. 6). So likewise in all other cases.

193. From these things it may be seen that, although in heaven there are spaces as in the world, still nothing there is estimated according to spaces, but according to states; consequently that spaces cannot there be measured as in the world, but only be seen from the state, and according to the state of the interiors of the angels.

199. The first and veriest cause of this is, that the Lord is present to every one according to love and faith, and that all things appear near and afar off according to His presence, for thence all things in the heavens are determined: by that also the angels have wisdom, for by it they have extension of the thoughts, and by it there is a communication of all things which are in the heavens; in a word, by that they have the faculty of thinking spiritually, and not naturally like men.

---

THE FORM OF HEAVEN, ACCORDING TO WHICH  
ARE CONSOCIATIONS AND COMMUNICATIONS  
THERE.

200. What the form of heaven is, may in some measure be manifest from what has been shown in the preceding articles; as that heaven is like to itself in the greatest and least things (n. 72): that every society, therefore, is a heaven in less form, and every angel in least (n. 51-58): that as the whole heaven resembles one

man, so every society of heaven resembles a man in less form, and every angel in least (n. 59-77): that in the midst are those who are the most wise, and that round about even to the borders are the less wise, and that this is the case also in every society (n. 43): and that from the east to the west in heaven dwell those who are in the good of love, and from the south to the north those who are in truths from good; in like manner in every society (n. 148, 149). All those things are according to the form of heaven: whence it may be concluded from them what is in general its form.

201. It is important to know what the form of heaven is, since not only are all consociated according to that form, but also all communication is according to that; and because all communication is according to it, so likewise is all extension of thoughts and affections, consequently all the intelligence and wisdom of the angels: thence it is that, as far as any one is in the form of heaven, thus as far as he is a form of heaven, so far he is wise: whether you speak of being in the form of heaven, or in the order of heaven, it comes to the same thing, since the form of everything is from order, and according to it.

202. Here something shall first be said as to what it is to be in the form of heaven. Man was created to the image of heaven, and to the image of the world; his internal to the image of heaven, and his external to the image of the world (see above, n. 57): whether you say to the image, or according to the form, it is the same. But because man, by evils of his will, and thence by falsities of thought, destroyed in himself the image of heaven, thus its form, and in its place introduced the image and form of hell, his internal from his first nativity is closed; which is the cause that man, otherwise than animals of every kind, is born into mere ignorance. But that the image or form of heaven may be restored to him, he must be instructed in such things as are of

order; for, as was said above, form is according to order. The Word contains all the laws of divine order, for the laws of divine order are the precepts which are there; as far, therefore, as man knows them and lives according to them, so far his internal is opened, and there the order or image of heaven is formed anew. Hence it is evident what it is to be in the form of heaven, namely, that it is to live according to those things which are in the Word.

203. As far as any one is in the form of heaven, so far he is in heaven, yea, so far he is a heaven in least form (n. 57); consequently so far he is in intelligence and wisdom: for, as was said above, all thought which is of his understanding, and all affection which is of his will, extend themselves every way into heaven according to its form, and wonderfully communicate with the societies which are there, and these in turn with him. There are some who believe that thoughts and affections do not actually extend themselves around them, but that they are within them, because they see the things which they think within in themselves, and not as distant; but they are much deceived. For as the sight of the eye has extension to remote objects, and is affected according to the order of those things which it sees in that extension, so likewise the interior sight, which is that of the understanding, has extension in the spiritual world, although man does not perceive it, for the reason spoken of above (n. 196): the only difference is, that the sight of the eye is affected naturally, because from those things which are in the natural world, but the sight of the understanding is affected spiritually, because from those things which are in the spiritual world, which all have relation to good and truth. That man does not know that it is so, is because he does not know that there is any light which enlightens the understanding; when yet man, without the light which enlightens the understanding, can think nothing at all (of which light, see above, n. 126-132). There was a certain spirit who like-

wise believed that he thought from himself, thus without any extension out of himself and communication thereby with societies which are without him. That he might know that he was in a false persuasion, communication with neighboring societies was taken away from him; whereby he was not only deprived of thought, but also fell down as if dead, yet tossed about his arms as a new-born infant: after a while the communication was restored to him, and, by degrees, as it was restored, he returned into the state of his own thought. Other spirits, who saw this, afterwards confessed that all thought and affection flows in according to communication, and because all thought and affection, also all of life; since all of man's life consists in this, that he can think and be affected, or what is the same, that he can understand and will.

204. But it is to be known, that intelligence and wisdom with every one are varied according to communication. Those whose intelligence and wisdom are formed from genuine truths and goods, have communication with societies according to the form of heaven; but with those whose intelligence and wisdom are not formed from genuine truths and goods, and yet from such things as agree with them, the communication is broken, and not properly coherent, for it is not with societies in a series in which is the form of heaven. But those who are not in intelligence and wisdom, because they are in fables from evil, have communication with societies in hell: the extension is according to the degree of confirmation. It is further to be known, that the communication with societies is not a communication with them to the manifest perception of those who are there, but a communication with their quality, in which they are, and which is from them.

205. All are consociated in heaven according to spiritual affinities, which are those of good and truth in their order, thus in the whole heaven, thus in every

society, and thus in every house; hence it is that the angels who are in similar good and truth, know each other, as those related by consanguinity and affinity in the earth, just as if they had been acquainted from infancy. In like manner are consociated the goods and truths, which make wisdom and intelligence, with every angel; they know each other in like manner, and as they know each other, so likewise they join themselves together. For this reason those with whom truths and goods are conjoined according to the form of heaven, see things following each other in series, and how widely around they cohere; but it is otherwise with those with whom goods and truths are not conjoined according to the form of heaven.

206. Such is the form in each heaven, according to which the angels have communication and extension of thoughts and affections, thus according to which is their intelligence and wisdom; but the communication of one heaven with another is different, namely, of the third or inmost with the second or middle, and of these with the first or last. The communication, however, between the heavens should not be called communication, but influx; of which something shall now be said. That there are three heavens, and those distinct from each other, may be seen above in its proper article (n. 29-40).

207. That there is not communication of one heaven with another, but influx, may be evident from their situation in regard to each other. The third or inmost heaven is above, the second or middle heaven is below, and the first or lowest heaven is still lower. In a similar arrangement are all the societies of each heaven, as, for example, those which are in elevated places appearing as mountains (n. 189); on the summits of these dwell those who are of the inmost heaven, below these societies which are of the second heaven, below these again societies which are of the lowest heaven: and so everywhere, whether it be in elevated places or in those not elevated. A

society of a superior heaven has not communication with a society of an inferior heaven except by correspondences (see above, n. 100); and communication by correspondences is what is called influx.

208. One heaven is conjoined with another, or a society of one heaven with a society of another, by the Lord alone, by influx immediately and mediately, immediately from Himself, and mediately through the heavens superior in order into the inferior. Because the conjunction of the heavens by influx is from the Lord alone, therefore the greatest precaution is taken that no angel of a superior heaven may look down into a society of an inferior one, and speak with any one there: as soon as this is done, the angel is deprived of his intelligence and wisdom. The reason shall also be told. Every angel has three degrees of life, as there are three degrees of heaven: to those who are in the inmost heaven, the third or inmost degree is open, and the second and first are closed; to those who are in the middle heaven, the second degree is open, and the first and third are closed; and to those who are in the last heaven, the first degree is open, and the second and third are closed: as soon, therefore, as an angel of the third heaven looks down into a society of the second, and speaks with any one there, his third degree is closed; which being closed, he is deprived of his wisdom, for his wisdom resides in the third degree, and he has none in the second and first. These are the things which are understood by the words of the Lord in Matthew: *He that is on the house-top, let him not go down to take what is in his house; and he who is in the field, let him not return back to take his garment* (xxiv. 17, 18). And in Luke: *In that day, he who shall be on the house-top, and his goods in the house, let him not go down to take them away: and he who is in the field, let him not return back: remember Lot's wife* (xvii. 31, 32).

209. Influx is not given from the inferior heavens to the superior, because this is contrary to order, but

from the superior heavens into the inferior. The wisdom also of the angels of a superior heaven exceeds the wisdom of the angels of an inferior heaven, as a myriad to one: which also is a reason that the angels of an inferior heaven cannot speak with the angels of a superior one, yea, when they look thither, they do not see them; their heaven appears as something cloudy above the head. But the angels of a superior heaven can see those who are in an inferior heaven, though it is not allowed to converse with them, except with the loss of their wisdom, as was said above.

210. The thoughts and affections, and also the discourse, of the angels of the inmost heaven, are never perceived in the middle heaven, because they so far transcend. But when it is well-pleasing to the Lord, there appears from these thoughts something like flame in the inferior heavens, and the thoughts which are in the middle heaven appear as something lucid in the lowest heaven, and sometimes as a bright cloud of varied hue: from that cloud, its ascent, descent, and form, it is also known in some degree what they are saying.

211. From these things it may be evident what is the form of heaven, namely, that in the inmost heaven it is the most perfect of all, in the middle heaven also perfect, but in an inferior degree, and in the last heaven a degree still inferior; and that the form of one heaven subsists from another by influx from the Lord. But what communication by influx is, cannot be comprehended, unless it be known what degrees of altitude are, and how they differ from the degrees of longitude and latitude. What these different degrees are may be seen above (n. 38).

212. As to what specifically concerns the form of heaven, and how it goes and flows, this is incomprehensible even to the angels. Some idea may be conceived of it from the form of all things in the human body, examined and explored by a sagacious and wise observer;

for it has been shown above, in their proper chapters, that the whole heaven resembles one man (see n. 59 to 72); and that all things which are in man correspond to the heavens (n. 87 to 102). How incomprehensible and inexplicable that form is, is evident only in general from the nervous fibres, by which all and each of the parts are woven together. What these fibres are, and how they go and flow in the brain, is by no means visible to the eye, for innumerable ones are there so folded together, that taken together they appear as a soft continuous mass, when yet all and each of the things which are of the will and understanding, flow most distinctly into acts according to them. How they again fold themselves together in the body, is manifest from the various plexuses, as from those of the heart, of the mesentery, and others; and also from the knots which are called ganglions, into which some fibres from every province enter, and there mingle themselves together and being otherwise conjoined, go forth to their functions, and this again and again; besides similar things in every viscus, member, organ, and muscle. He who surveys those fibres with the eye of wisdom, and the many wonderful things there, will be utterly astonished; and yet the things which the eye sees are few, and those which it does not see are still more wonderful, because in interior nature. That this form corresponds to the form of heaven, appears manifest from the operation of all things of the understanding and the will in it and according to it; for whatever a man wills, passes spontaneously into act according to that form, and whatever he thinks, pervades the fibres from their beginnings even to their terminations, of which are the senses; and because it is the form of thought and will, it is the form of intelligence and wisdom. This is the form which corresponds to the form of heaven: hence it may be known, that such is the form according to which every affection and thought of the angels extends itself, and that they

are so far in intelligence and wisdom as they are in form: that this form of heaven is from the Divine Human of the Lord, may be seen above (n. 78-86). These things are stated that it may also be known, that the heavenly form is such that it cannot ever be thoroughly explored, even as to its general things, and thus that it is incomprehensible even to the angels, as was said above.

---

GOVERNMENTS IN HEAVEN.

213. Because heaven is distinguished into societies, and the greater societies consist of some hundreds of thousands of angels (n. 50), and all within the society are indeed in similar good, but not in similar wisdom (n. 43), it necessarily follows that there are also governments; for order is to be observed, and all things of order are to be guarded. But governments in the heavens are various, of one sort in societies which constitute the Lord's celestial kingdom, and of another sort in the societies which constitute the Lord's spiritual kingdom; they differ also according to the ministries of every society. But in the heavens there is no other government than the government of mutual love, and the government of mutual love is heavenly government.

214. Government in the Lord's celestial kingdom is called JUSTICE, because all who are there are in the good of love to the Lord from the Lord, and what is from that good is called just. Government there is of the Lord alone; He leads them and teaches them in the affairs of life. The truths, which are called truths of judgment, are written on their hearts, every one knows, perceives, and sees them; matters of judgment, therefore, never come into dispute there, but matters of justice, which are of life. The less wise question the more wise

on these points, and the latter the Lord, and receive answers. Their heaven, or their inmost joy, is to live justly from the Lord.

215. Government in the Lord's spiritual kingdom is called JUDGMENT; because they are in spiritual good, which is the good of charity towards the neighbor, and this good in its essence is truth; and truth is of judgment, and good is of justice. These are also led by the Lord, but mediately (n. 208); and therefore they have governors, fewer or more, according to the need of the society in which they are: they have also laws, according to which they live among themselves. The governors administer all things according to the laws; they understand them because they are wise, and in doubtful cases because they are enlightened by the Lord.

216. Since government from good, such as is in the Lord's celestial kingdom, is called justice, and government from truth, such as is in the Lord's kingdom, is called judgment, therefore in the Word it is said *justice and judgment*, where heaven and the church are treated of; and by justice is signified celestial good, and by judgment spiritual good, which good, as was said above, in its essence is truth; as in the following passages: *Of peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and justice from henceforth forever* (Isaiah ix. 7). By David is there understood the Lord, and by his kingdom heaven, as is evident from the passage which now follows: *I will raise unto David a just Branch, and he shall reign a King, and shall act intelligently, and shall do JUDGMENT and JUSTICE in the earth* (Jer. xxiii. 5). *Jehovah is exalted, for He dwelleth on high; He hath filled Zion with JUDGMENT and JUSTICE* (Isaiah xxxiii. 5). By Zion also is meant heaven and the church. *I Jehovah, doing JUDGMENT and JUSTICE in the earth, because in them I am well pleased* (Jer. ix. 24). *I will betroth thee unto Me forever, yea I will betroth thee unto Me in JUSTICE and*

JUDGMENT (Hosea ii 19). *O Jehovah, in the heavens thy JUSTICE is as the mountains of God, and thy JUDGMENTS as the great deep* (Psalm xxxvi. 5, 6). *They ask of me the JUDGMENTS of JUSTICE, they take delight in approaching to God* (Isaiah lviii. 2): and elsewhere.

217. In the spiritual kingdom of the Lord, there are various forms of government, differing in different societies; the variety is according to the ministries which the societies perform. Their ministries are according to the ministries of all things in men, to which they correspond; and that these are various is well known; for the heart has one ministry, the lungs another, the liver another, the pancreas and spleen another, and every organ of sense also another. As there are various administrations of these in the body, so likewise there are various administrations of societies in the Greatest Man, which is heaven: for there are societies which correspond to them. That there is a correspondence of all things of heaven with all things of man may be seen in its proper chapter above (n. 87-102). But all the forms of government agree in this, that they regard the public good as the end, and in that the good of every one. And this is so, because all in the universal heaven are under the auspices of the Lord, who loves all, and from divine love ordains that there should be a common good, from which each one may receive his own good: every one also receives good in proportion as he loves the common good; for as far as any one loves the community, so far he loves all and every one; and because that love is of the Lord, therefore he is so far loved by the Lord, and good is done in him.

218. From these things it may be evident what sort of governors there are, namely, that they are those who are in love and in wisdom more than others, thus those who from love will good to all, and from wisdom know how to cause it to be done. Those who are such do not rule and command, but minister and serve; for to do good to others from the love of good is to serve, and to provide that it be done is to minister. Neither do they



make themselves greater than others, but less, for they have the good of society and of their neighbor in the first place, but their own in the second place: what is in the first place is greater, and what is in the second less. But still they have honor and glory; they dwell in the midst of the society, more elevated than others, and also in magnificent palaces: they also accept this glory and that honor, yet not for the sake of themselves, but for the sake of obedience, for all there know that they have that honor and glory from the Lord, and that on this account they are to be obeyed. These are the things which are understood by the Lord's words to His disciples: *Whosoever would become great among you, let him be your minister; and whosoever would be first among you, let him be your servant; as the Son of man came not to be ministered unto, but to minister* (Matt. xx. 27, 28). *He that is greatest among you, let him be as the least, and he that is chief, as he that doth minister* (Luke xxii. 26).

219. A similar government in the least form is also in every house: for in every house there is a master and there are servants; the master loves the servants, and the servants love the master; so that from love they serve each other; the master teaches how they ought to live, and tells what is to be done; the servants obey and perform their duties. To perform use is the delight of the life of all; hence it is evident that the kingdom of the Lord is a kingdom of uses.

220. There are also governments in the hells, for unless there were governments, they would not be kept in bonds: but the governments there are opposite to the governments in heaven; they are all of self-love. Every one there wishes to command others and to be preëminent: they hate those who do not favor them, and make them the objects of their vengeance and cruelty, for such is the quality of self-love. The more malignant, therefore, are set over them as governors, whom they obey from fear. But of this below, when we come to treat of the hells.

## DIVINE WORSHIP IN HEAVEN.

221. Divine worship in the heavens is not unlike divine worship on earth as to externals, but as to internals it differs. In the heavens, as on earth, there are doctrines, there are preachings, and there are temples. The *doctrines* agree as to the essentials, but are of more interior wisdom in the superior heavens than in the inferior heavens. The *preachings* are according to the doctrines; and as they have houses and palaces (n. 183-190), so likewise they have *temples*, in which there is preaching. That there are such things also in the heavens, is because the angels are continually being perfected in wisdom and love; for they have understanding and will equally as men, and the understanding is such that it may be continually perfected, and in like manner the will; the understanding by the truths which are of intelligence, and the will by the goods which are of love.

222. Divine worship itself, in the heavens, does not, however, consist in frequenting temples, and in hearing preaching, but in a life of love, charity, and faith, according to doctrines; preachings in temples serve only as means of instruction in matters of life. I have spoken with angels on this subject, and I said that in the world it is believed that divine worship is only to frequent temples, hear preaching, attend the sacrament of the supper three or four times every year, and do the other things of worship according to the statutes of the church, and likewise to set apart particular times for prayer, and then to behave devoutly. The angels said that these are external things which ought to be done, but that they are of no avail unless there be an internal from which they proceed, and that the internal is a life according to the precepts which doctrine teaches.

223. That I might know what their meetings in the temples are, it has been given me several times to go in and hear preaching. The preacher stands in a pulpit on the east; before his face sit those who are in the light of wisdom more than others, on the right and left side of them, those who are in less; they sit in the form of a circle, so that all are in the view of the preacher, no one being at the sides on either hand, so as to be out of his view. At the entrance, which is at the east of the temple, and on the left of the pulpit, stand those who are being initiated. No one is allowed to stand behind the pulpit; if any one be there, the preacher is confused: the case is the same if any one in the congregation dissents, wherefore it behooves him to turn away his face. The preachings are filled with such wisdom that those in the world cannot be compared with them; for in the heavens they are in interior light. The temples appear as of stone in the spiritual kingdom, and as of wood in the celestial kingdom, because stone corresponds to truth, in which those are who are in the spiritual kingdom, and wood corresponds to good, in which those are who are in the celestial kingdom: the sacred edifices in this kingdom are not called temples, but houses of God. In the celestial kingdom the sacred edifices are without magnificence, but in the spiritual kingdom with greater and less magnificence.

224. I have also spoken with a certain preacher concerning the holiness in which those are who hear preaching in temples; and he said that every one is pious, devout, and holy, according to his interiors, which are of love and faith, since in these is holiness itself, because there is the Divine of the Lord; and that he knew no external holiness without them: and when he thought of external holiness without them, he said that perhaps it may be something which counterfeits holiness in outward appearance, or something acquired by art, or something hypocritical; and that some spurious fire, from the

love of self and the world, may excite and set forth such holiness.

225. All the preachers are from the Lord's spiritual kingdom, and none from the celestial kingdom: that they are from the spiritual kingdom, is because there they are in truths from good, and all preaching is from truths; that there is none from the celestial kingdom, is because there they are in the good of love, and from that they see and perceive truths, but they do not speak about them. Although the angels who are in the celestial kingdom perceive and see truths, still there are preachings there, since by preaching they are enlightened in the truths which they know, and are perfected by many which they did not know before: as soon as they hear them, they also acknowledge them, and thus perceive them. The truths which they perceive, they also love, and by living according to them, they make them of their life; to live according to truths, they say, is to love the Lord.

226. All preachers are appointed by the Lord, and thence are in the gift of preaching; it is not allowable for any except them to teach in the temples. They are called preachers, but not priests; the reason that they are not called priests, is because the priesthood of heaven is the celestial kingdom: for priesthood signifies the good of love to the Lord, in which those are who are in that kingdom; but the royalty of heaven is the spiritual kingdom, for royalty signifies truth from good, in which are those who are in that kingdom (see above, n. 24).

227. The doctrines according to which the preachings are made, all regard life as an end, and none regard faith without life. The doctrine of the inmost heaven is more full of wisdom than the doctrine of the middle heaven, and this more full of intelligence than the doctrine of the lowest heaven; for the doctrines are adapted to the perception of the angels in each heaven. The essential of all the doctrines is, to acknowledge the Divine Human of the Lord.

## THE POWER OF THE ANGELS OF HEAVEN.

228. That the angels have power, those cannot comprehend who know nothing of the spiritual world, and of its influx into the natural world: they think that the angels cannot have power, because they are spiritual, and so pure and unsubstantial that they cannot even be seen by the eyes. But those who look more interiorly into the causes of things, think differently: they know that all the power which man has, is from his understanding and will, for without these he cannot move a particle of his body: understanding and will being his spiritual man. This actuates the body and its members at its pleasure; for what it thinks, that the mouth and tongue speak, and what it wills, this the body acts; it also gives strength at pleasure. The will and understanding of man are ruled by the Lord through angels and spirits, and therefore all things of the body are also so ruled, because they are from the will and understanding; and if you will believe it, man cannot even stir a step without the influx of heaven. That it is so, has been shown to me by much experience; it has been given to the angels to move my steps, my actions, my tongue, and speech, as they pleased, and this by influx into my will and thought; and I found by experience that of myself I could do nothing. They said afterwards that every man is so ruled, and that he may know this from the doctrine of the church and from the Word, for he prays that God would send His angels to lead him, direct his steps, teach him, and inspire what he should think and what he should speak; and much more, although when he thinks by himself without doctrine, he says and believes otherwise. These things are said, that it may be known what power the angels have with man.

229. But the power of the angels in the spiritual world is so great, that if I should relate all the things

concerning it which have been seen by me, they would exceed belief: if anything there resists, which is to be removed because it is contrary to divine order, they cast it down and overturn it merely by an effort of the will and a look: thus I have seen mountains, which we occupy by the evil, cast down and overthrown, and sometimes shaken from one end to the other, as is the case in earthquakes; also rocks opened in the midst even to the deep, and the evil who were upon them swallowed up. I have seen also some hundreds of thousands of evil spirits dispersed and cast into hell by them: numbers are of no avail against them, nor arts, cunning, and confederacies, for they see all, and disperse them in a moment: but more may be seen on this subject in the relation concerning the *Destruction of Babylon*. Such power they have in the spiritual world. That the angels also have similar power in the natural world, when it is granted, is evident from the Word; as that they gave whole armies to destruction; that they brought a pestilence, of which seventy thousand men died; of which angel it is thus read: *The angel stretched out his hand against Jerusalem to destroy it; but Jehovah repented him of the evil, and said to the angel that destroyed the people, It is enough, stay now thy hand. And David saw the angel that smote the people* (2 Samuel xxiv. 16, 17): besides other passages. The angels, because they have such power, are therefore called powers; as in David: *Bless Jehovah, ye angels that excel in strength* (Psalm ciii. 20).

230. It is to be known, however, that the angels have no power at all from themselves, but that all the power they have is from the Lord; and that they are so far powers as they acknowledge this. Whoever of them believes that he has power from himself, becomes instantly so weak, that he cannot even resist one evil spirit; which is the cause that the angels attribute nothing at all of merit to themselves, that they are

averse to all praise and glory on account of anything done, and that they ascribe the praise and glory to the Lord.

231. It is the divine truth proceeding from the Lord which has all power in the heavens, for the Lord in heaven is divine truth, united to divine good (see n. 126-140); as far as the angels are receptions of it, so far they are powers. Every one also is his own truth and his own good, because every one is such as his understanding and will are; and the understanding is of truth, because all of it is from truths, and the will is of good, because all of it is from goods; for whatever any one understands, this he calls truth, and whatever he wills, this he calls good: thence it is that every one is his own truth and his own good. As far, therefore, as an angel is truth from the Divine and good from the Divine, so far he is a power, because so far the Lord is with him; and because no one is in good and truth exactly similar or the same with another, since in heaven, as in the world, there is perpetual variety (n. 20), therefore one angel is not in similar power as another. Those are in the greatest power who constitute the arms of the Greatest Man, or heaven; because those who are there are in truths more than others, and into their truths there flows good from the universal heaven. The power also of the whole man transfers itself into the arms, and by them the whole body exercises its powers; hence it is that by arms and by hands in the Word, is signified power. In heaven there sometimes appears a naked arm extended, which is of so great power that it could break in pieces everything in its way, even if it were a rock upon earth. Once also it was moved towards me, and I perceived that it was able to crush my bones to atoms.

232. That the divine truth which proceeds from the Lord has all power, and that the angels have power as far as they are receptions of divine truth from the Lord, may be seen above (n. 137). But the angels are so far

receptions of divine truth, as they are receptions of divine good, for all power belongs to truths from good, and none to truths without good; and likewise good has all power by truths, and none without truths; power exists from the conjunction of both. It is similar with faith and love; for whether you say truth or faith it is the same thing, since the all of faith is truth; also whether you say good or love, it is the same thing, since the all of love is good. How great power the angels have by truths from good, was made evident also from this, that an evil spirit, when only looked at by the angels, falls into a swoon and does not appear as a man, and this until the angel turns away his eyes. The cause that such an effect is produced by the look of the angels is, because the sight of the angels is from the light of heaven, and the light of heaven is divine truth (see above, n. 126-132): eyes also correspond to truths from good.

233. Since truths from good have all power, fables from evil have no power at all. All in hell are in fables from evil, wherefore they have no power against truth and good. But what their power among themselves is, and what the power of evil spirits is, before they are cast into hell, will be told in what follows.

---

#### THE SPEECH OF ANGELS.

234. Angels speak one with another just as men in the world, and also on various subjects, as on domestic affairs, on the affairs of civil society, on the affairs of moral life, and on the affairs of spiritual life; nor is there any other difference, than that they converse more intelligently than men, because more interiorly from thought. It has been granted me often to be in company with them, and to speak with them as a friend with a

friend, and sometimes as a stranger with a stranger; and then, because I was in a similar state with them. I knew no otherwise than that I was speaking with men on earth.

235. Angelic speech, like human speech, is distinguished into words; it is also alike uttered by sound and is heard by sound; for they have equally a mouth, a tongue, and ears; and they have also an atmosphere, in which the sound of their speech is articulated; but it is a spiritual atmosphere, which is accommodated to the angels, who are spiritual. The angels also breathe in their atmosphere, and utter words by means of respiration, as men do in theirs.

236. All in the universal heaven have one language, and they all understand each other, from whatever society they are, whether near or distant. Language is not learned there, but it is implanted in every one; for it flows from their very affection and thought. The sound of speech corresponds to their affection, and the articulations of sound, which are words, correspond to the ideas of thought which are from affection; and because language corresponds to them, that also is spiritual, for it is affection sounding and thought speaking. He who attends may know that all thought is from affection which is of love, and that the ideas of thought are various forms into which the common affection is distributed; for no thought and idea at all is given without affection: their soul and life is from it. It is from this that angels know what another is, merely from his speech; from the sound, what his affection is, and from the articulations of sound, or words, what his mind is: the wiser angels know from a single series of speech what the ruling affection is, for they attend principally to that. That every one has various affections, is known; one when he is in joy, another when in grief, another when in clemency and

mercy, another when in sincerity and truth, another when in love and charity, another when in zeal or in anger, another when in simulation and deceit, another when in quest of honor and glory, and so on; but the ruling affection or love is in them all; wherefore the wiser angels, because they perceive this, know from the speech all the state of another. That it is so, has been given me to know from much experience. I have heard angels discovering the life of another merely from hearing him; they said also that they know all things of another's life from some ideas of his thought, because they know thence his ruling love, in which are all things in their order; and that man's book of life is nothing else.

237. Angelic language has nothing in common with human languages, unless with some words, which sound from a certain affection; yet not with the words themselves, but with their sound, on which subject something will be said in what follows. That angelic language has nothing in common with human languages, is evident from this, that it is impossible for the angels to utter one word of human language; this has been tried, but they could not: for they cannot utter anything but what is altogether in agreement with their affection; that which is not in agreement is repugnant to their very life, for life is of affection, and their speech is from it. I have been told that the first language of men on our earth was in agreement with the angelic language, because they had it from heaven; and that the Hebrew language agrees with it in some things.

238. Because the speech of angels corresponds to their affection, which is of love, and the love of heaven is love to the Lord and love towards the neighbor (see above, n 13 to 19), it is evident how elegant and delightful their speech is, for it affects not only the ears, but also the interiors of the mind of those who hear. There was a certain hard-hearted spirit, with whom an

angel spoke: he from his speech was at length so affected that he shed tears, saying that he could not resist, because it was love speaking, and that he never wept before.

239. The speech of the angels is also full of wisdom, because it proceeds from their interior thought, and their interior thought is wisdom, as their interior affection is love; love and wisdom thus conjoin themselves in their speech: consequently it is so full of wisdom, that they can express by one word what man cannot express by a thousand words, and also the ideas of their thought comprehend such things as man cannot conceive, still less utter. Hence it is that the things which have been heard and seen in heaven are said to be ineffable, and such as ear has never heard nor eye seen. That it is so, it has also been given me to know by experience. I have sometimes been let into the state in which angels are, and in that state have spoken with them, and then I understood all; but when I was let back into my former state, and thus into the natural thought proper to man, and wished to recollect what I had heard, I could not; for there were thousands of things which were not adapted to the ideas of natural thought, thus not expressible, except only by variegations of heavenly light, and thus not at all by human words. The ideas of the thought of angels, from which are their words, are likewise modifications of the light of heaven, and the affections, from which is the sound of the words, are variations of the heat of heaven, since the light of heaven is divine truth or wisdom, and the heat of heaven is divine good or love (see above, n. 126 to 140), and the angels have affection from the divine love, and thought from the divine wisdom.

240. Because the speech of the angels proceeds immediately from their affection,—for, as was said above (n. 236), the ideas of thought are various forms, into which the general affection is distributed,—the

angels can express in a minute what man cannot express in half an hour; and they can also, by a few words, present what has been written on many pages: this also has been proved to me by much experience. The ideas of the thought of angels, and the words of their speech, thus make one, like the efficient cause and the effect; for in the words is presented in effect what is in the ideas of thought in the cause; hence it is, that every word comprehends in it so many things. Each thing of the thought, and thence each thing of the speech of angels, appears also, when presented to view, like a thin wave, or circumfluent atmosphere, in which are innumerable things in their order, which are from their wisdom, and which enter another's thought, and affect him. The ideas of the thought of every one, as well angel as man, are presented to view in the light of heaven, when it pleases the Lord.

241. The angels who are of the Lord's celestial kingdom speak in like manner as the angels who are of the Lord's spiritual kingdom; but the celestial angels speak from more interior thought than the spiritual angels: and because the celestial angels are in the good of love to the Lord, they speak from wisdom, and the spiritual angels, because they are in the good of charity towards the neighbor, which in its essence is truth (n. 215), speak from intelligence; for wisdom is from good, and intelligence from truth. Hence the speech of the celestial angels is like a gentle stream, soft, and as it were continuous; but the speech of the spiritual angels is a little vibratory and discrete. The speech of the celestial angels sounds also much from the vowels *u* and *o*, but the speech of the spiritual angels from the vowels *e* and *i*; for the vowels are for sound, and in sound there is affection: for, as was said above (n. 236), the sound of the speech of the angels corresponds to affection, and the articulations of sound, which are words, correspond to the ideas of thought which are from affection. Since

the vowels do not belong to the language, but to the elevation of its words by sound to various affections, according to the state of every one, in the Hebrew language the vowels are not expressed, and they are also variously pronounced. From the sound of the vowels the angels know the quality of a man as to affection and love. The speech of the celestial angels is also without hard consonants, and seldom glides from consonant to consonant except by the interposition of a word which begins with a vowel: hence it is, that in the Word the particle *and* is so often interposed, as may be manifest to those who read the Word in the Hebrew language, in which that particle is soft, and both begins and ends with the sound of a vowel. From the expressions also in the Word, in that language, it may in some measure be known whether they belong to the celestial class or to the spiritual class, thus whether they involve good or truth; those which involve good partake much of *u* and *o*, and also something of *a*, but those which involve truth partake of *e* and *i*.<sup>1</sup> Because affections manifest themselves chiefly by sounds, therefore also in human discourse, when great subjects are treated of, as heaven [*coram*] and God [*Deus*], those words are preferred which contain the vowels *u* and *o*. Musical sounds also have an elevation to the same vowels, when such things are expressed; it is otherwise when subjects not great are treated of: hence it is, that the art of music is able to express various kinds of affections.

242. In angelic speech there is a certain harmony which cannot be described. This harmony is from this, that the thoughts and affections, from which is speech, pour themselves forth and around according to the form of heaven, and it is the form of heaven according to which all are consociated, and according to which is all communication. That the angels are consociated according

<sup>1</sup> *U* as in *rule*, *a* as in *father*, *e* as in *fête*, *i* as in *machine*; the European pronunciation. *Tr.*

to the form of heaven, and that their thoughts and affections flow according to it, may be seen above (n. 200-212).

243. Speech similar to that which is in the spiritual world is implanted in every man, but in his interior intellectual part; but because this with man does not fall into words analogous to affection, as with the angels, man does not know that he is in it; yet it is from this fact that man, when he comes into the other life, is in the same speech with the spirits and angels there, and thus knows how to speak without instruction. But more on this subject below.

244. All in heaven have one speech, as was said above; but it is varied in this, that the speech of the wise is interior, and more full of the variations of affections and of the ideas of thoughts; the speech of the less wise is exterior and not with such fulness; and the speech of the simple is still more exterior, and thence consists of words, from which the sense is to be drawn in the same manner as it is when men speak with each other. There is also a kind of speech by the face, closing in something sonorous modified by ideas; there is also a kind of speech in which representatives of heaven are joined to ideas, and also proceed from ideas to sight: there is also speech by gestures corresponding to the affections, and representing things similar to what are represented by words: there is speech by the generals of affections and by the generals of thoughts; there is also a kind of thundering speech, besides other kinds.

245. The speech of evil and infernal spirits is in like manner spiritual, because from affections, but from evil affections and the filthy ideas thence, to which the angels are altogether averse: the modes of speaking in hell are thus opposite to those of heaven; wherefore the evil cannot endure angelic speech, and the angels cannot endure infernal speech: infernal speech is to the angels as bad odor striking the nostrils. The speech of hypocrites,

who are those who can assume the character of angels of light, is, as to the words, similar to the speech of angels, but as to the affections and ideas of thought thence, it is altogether opposite: consequently their speech, when it is perceived what it is inwardly, which is done by wise angels, is heard as the gnashing of teeth, and strikes with horror.

#### THE SPEECH OF ANGELS WITH MAN.

246. The angels who speak with man do not speak in their own language, but in the man's language, and also in other languages with which the man is acquainted, but not in languages unknown to the man. That it is so, is because angels when they speak with a man, turn themselves to him, and conjoin themselves to him, and the conjunction of an angel with a man, causes each to be in a similar thought; and because the thought of man coheres with his memory, and speech flows thence, each is in the same language. Besides, an angel or a spirit, when he comes to a man and by turning to him is conjoined to him, comes into all his memory, insomuch that he scarcely knows otherwise than that he knows from himself what the man knows, thus also the languages. I have spoken with the angels on this subject, and I said that perhaps they supposed that they spoke with me in my mother tongue, because it is so perceived, when yet it was not they who spoke, but I; and that this may be evident from this, that angels cannot utter one word of human language (n. 237); and besides, human language is natural, and they are spiritual, and those who are spiritual cannot produce anything naturally. To this they said, that they know that their conjunction with the man with whom they speak, is with his spiritual thought, but because that flows into his

natural thought, and this coheres with his memory, the language of the man appears to them as their own, likewise all his science; and that this was the case, because it pleased the Lord that there should be such conjunction, and as it were insertion of heaven with man; but that the state of man at this day is different, so that there is not any longer such conjunction with the angels, but with spirits who are not in heaven. I have also spoken with spirits on the same subject, but they would not believe that it is the man who speaks, but they in the man; also that man does not know what he knows, but they; and thus that all things which the man knows are from them. I wished by many things to prove that it is not so, but in vain. Who are meant by spirits and who by angels, will be told in what follows, when the world of spirits is treated of.

247. Another reason that angels and spirits conjoin themselves so closely with man as not to know but that the man's things are their own, is because there is such conjunction between the spiritual and the natural world with man, that they are as it were one: but because man had separated himself from heaven, it was provided by the Lord, that with every man there should be angels and spirits, and that man should be ruled through them by the Lord: for that reason there is so close conjunction. It would have been otherwise, if man had not separated himself, for then he might have been governed by a common influx from heaven by the Lord, without spirits and angels adjoined to him. But this subject will be specifically treated in what follows, when treating of the conjunction of heaven with man.

248. The speech of an angel or a spirit with man is heard as sonorously as the speech of a man with a man; yet it is not heard by others who stand near, but by himself alone: the reason is, because the speech of an angel or spirit flows first into the man's thought, and by an internal way into his organ of hearing, and thus moves



that from within; but the speech of man with man flows first into the air, and by an external way into his organ of hearing, and moves it from without. Hence it is evident that the speech of an angel and of a spirit with man is heard in man, and, because it equally moves the organs of hearing, that it is also equally sonorous. That the speech of an angel and of a spirit flows down even into the ear from within, was evident to me from this, that it also flows into the tongue, and excites in it a slight vibration, but not with any motion, as when the sound of speech is articulated by it into words by the man himself.

249. To speak with spirits at this day is seldom given, since it is dangerous; for then the spirits know that they are with man, which otherwise they do not know; and evil spirits are such that they hold man in deadly hatred, and desire nothing more than to destroy him both as to soul and body, which also is done with those who have indulged much in fantasies, until they have removed from themselves the delights suitable to the natural man. Some, also, who lead a solitary life, sometimes hear spirits speaking with them, and without danger; but the spirits with them are for intervals removed by the Lord, lest they should know that they are with man: for most spirits do not know that there is any other world than that in which they are; thus also they do not know that there are men elsewhere; and therefore it is not lawful for a man to speak in turn with them, for if he should they would know it. Those who think much on religious subjects, and are so intent upon them as to see them as it were inwardly in themselves, also begin to hear spirits speaking with them: for the things of religion, whatever they are, when man from himself dwells upon them, and does not modify them by the various things which are of use in the world, go interiorly, and there subsist, and occupy the whole spirit of the man, and enter the spiritual world, and move the spirits who are there: but such persons are visionaries

and enthusiasts, and whatever spirit they hear, they believe to be the Holy Spirit, when yet they are enthusiastic spirits. Those who are such see fables as truths, and because they see them, they persuade themselves, and likewise persuade those with whom they flow in; and because those spirits began also to persuade to evils and to be obeyed, by degrees they were removed. Enthusiastic spirits are distinguished from other spirits by this, that they believe themselves to be the Holy Spirit, and the things which they say to be divine: those spirits do not hurt man, because man honors them with divine worship. I have also spoken with them several times, and then the wicked things were discovered which they infused into their worshippers: they dwell together to the left in a desert place.

250. To speak with the angels of Heaven is granted only to those who are in truths from good, especially who are in the acknowledgment of the Lord, and of the Divine in His Human, because this is the truth in which the heavens are. For, as was shown above, the Lord is the God of heaven (n. 2-6): the Divine of the Lord makes heaven (n. 7-12): the Divine of the Lord in heaven is love to Him and charity towards the neighbor from Him (n. 13-19): the universal heaven in one complex resembles one man, in like manner every society in heaven, and every angel is in a perfect human form, and this from the Divine Human of the Lord (n. 59-86). From which it is evident, that to speak with the angels of heaven is not granted to any but those with whom the interiors are opened by divine truths even to the Lord, for into those truths the Lord flows in with man, and when the Lord, heaven also flows in. That divine truths open the interiors of man, is because man was so created that as to the internal man he may be an image of heaven, and as to the external he may be an image of the world (n. 57); and the internal man is not opened except by the divine truth proceeding from the Lord, because that is

the light of heaven and the life of heaven (n. 126-140).

251. The influx of the Lord Himself with man is into the forehead, and thence into the whole face, since the forehead of man corresponds to love, and the face corresponds to all his interiors. The influx of the spiritual angels with man is into his head everywhere, from the forehead and temples to every part within which is the cerebrum, because that region of the head corresponds to intelligence; but the influx of the celestial angels is into that part of the head within which is the cerebellum, and which is called the occiput, from the ears all around, even to the neck, for that region corresponds to wisdom. All the speech of angels with man enters by those ways into his thoughts: hence it was perceived what angels they were who spoke with me.

252. They who speak with the angels of heaven, also see those things which are in heaven, because they see from the light of heaven, in which their interiors are; the angels also see through them the things which are on the earth; for with them heaven is conjoined to the world, and the world is conjoined to heaven. For, as was said above (n. 246), when the angels turn themselves to man, they so conjoin themselves to him, that they know not otherwise than that the things appertaining to man are theirs, not only those which are of his speech, but also those which are of the sight and hearing; man also, on the other hand, knows not otherwise than that the things which flow in through the angels are his. In such conjunction with the angels of heaven were the most ancient people on this earth, whose times therefore were called the golden age: these, because they acknowledged the Divine under a human form, thus the Lord, spoke with the angels of heaven as with their friends, and the angels of heaven with them likewise as with their friends, and in them heaven and the world made one. But man after those times successively removed

himself from heaven, by loving himself more than the Lord, and the world more than heaven; thence he began to feel the delights of the love of self and the world, separate from the delights of heaven, and at length to such a degree, that he knew no other delight. Then the interiors were closed which had been open into heaven, and the exteriors were opened to the world; and when this is the case, man is in light as to all things which are of the world, and in thick darkness as to all things which are of heaven.

253. After those times seldom did any one speak with the angels of heaven, but some spoke with spirits, who are not in heaven. For the interiors and exteriors of man are such, that they are either turned to the Lord, as to their common centre (n. 124), or to self, thus back from the Lord: those which are turned to the Lord, are also turned to heaven; but those which are turned to self, are also turned to the world: and those which are turned hither, can with difficulty be elevated: yet they are elevated by the Lord as far as can be done, by the conversion of the love, and this is done by truths from the Word.

254. I have been informed how the Lord spoke with the prophets through whom the Word was given. He did not speak with them as with the ancients, by an influx into their interiors, but by spirits who were sent to them, whom the Lord filled with His look, and thus inspired words, which they dictated to the prophets; so that it was not influx but dictation. And because the words came forth immediately from the Lord, they were each filled with the Divine, and contain within an internal sense, which is such that the angels of heaven perceive them in a heavenly and spiritual sense, when men perceive them in a natural sense: thus the Lord has conjoined heaven and the world by the Word. How spirits are filled with the Divine from the Lord by His look, has been shown. The spirit filled with the Divine from

the Lord knows not otherwise than that he is the Lord, and that the Divine is what speaks, and this even until he has done speaking; afterwards he perceives and acknowledges that he is a spirit, and that he did not speak from himself, but from the Lord. Because such was the state of the spirits who spoke with the prophets, therefore also it is said by them, that Jehovah spoke: the spirits also called themselves Jehovah, as may be manifest, not only from the prophetic, but also from the historical parts of the Word.

255. That it may be known what the conjunction of angels and spirits with man is, it is permitted to relate some things worthy of mention, from which it may be illustrated and concluded. When angels and spirits turn themselves to man, then they know not otherwise than that the language of the man is theirs, and that they have no other: the reason is, because then they are in the man's language, and not in their own, which they do not even remember; but as soon as they turn themselves from the man, then they are in their own angelic and spiritual language, nor do they know anything of the language of the man. The case was similar with me, when I was in company with the angels, and in a similar state with them: then I also spoke with them in their language, nor did I know anything of my own, which I did not remember; but as soon as I was not in company with them, I was in my own language. It is also worthy of mention, that when angels and spirits turn themselves to a man, they can speak with him at any distance; they have also spoken with me, when they were far off, as loudly as when they were near: but when they turn themselves from a man, and speak one with another, nothing at all of what they speak is heard by man, even if it be close to his ear: from this it was made evident that all conjunction in the spiritual world is according to the turning. It is also worthy to be mentioned, that several can speak together with a man, and

the man with them: for they send some spirit from themselves to the man with whom they wish to speak, and the spirit sent turns himself to him, and the rest of them turn to their spirit, and thus they concentrate their thoughts, which the spirit utters. The spirit then knows not otherwise than that he speaks from himself, and they know not otherwise than that they speak from themselves: thus the conjunction of several with one is made by the turning together. But concerning these emissary spirits, who are also called subjects, and concerning communication with them, more will be said in what follows.

256. It is not lawful for any angel or spirit to speak with a man from his own memory, but from that of the man; for angels and spirits have memory as well as men. If a spirit should speak with a man from his own memory, then the man would not know otherwise than that the things which he then thinks were his own, when yet they are of the spirit; it is like the recollection of a thing, which yet the man never heard or saw. That it is so, has been given me to know from experience. Hence there was with some of the ancients the opinion, that after some thousands of years they should return into their former life, and into all its acts, and also that they had returned: they concluded it from this, that sometimes there had occurred to them, as it were, a recollection of things which yet they never saw or heard; which came to pass, because spirits flowed from their own memory into their ideas of thought.

257. There are also spirits, who are called natural and corporeal spirits; these, when they come to a man, do not conjoin themselves with his thought like other spirits, but enter into his body, and occupy all his senses, and speak through his mouth, and act by his members, then not knowing but that all things of the man are theirs. These are the spirits who obsess man: but they have been cast by the Lord into hell, and thus altogether removed, whence such obsessions are not permitted at this day.

## WRITINGS IN HEAVEN.

258. Because the angels have speech, and their speech is a speech of words, they have also writings, and by writings they express the sentiments of their mind as well as by speech. Several times papers have been sent to me, traced with writings, altogether like manuscripts, and some also like papers printed in the world. I was able also to read them in like manner, but it was not allowed to get from them more than a little of the sense: the reason was, because it is not according to divine order to be instructed by writings from heaven, but by the Word, since by this alone there is communication and conjunction of heaven with the world, thus of the Lord with man. That papers written in heaven appeared also to the prophets, is manifest in Ezekiel: *When I looked, behold a hand put forth by a spirit to me, and in it the roll of a book, which he unfolded in my sight; it was written on the front and on the back (ii. 9, 10).* And in John: *I saw at the right hand of Him who sat on the throne, a book written within and on the back, sealed with seven seals (Apoc. v. 1).*

259. That there are writings in heaven, has been provided by the Lord for the sake of the Word; for that in its essence is divine truth, from which is all heavenly wisdom, both with men and with angels, since it was dictated by the Lord, and what is dictated by the Lord passes through all the heavens in order, and terminates with man: hence it is accommodated as well to the wisdom in which angels are, as to the intelligence in which men are. From this it is that angels also have the Word, and that they read it equally as men on earth: from it also are their doctrinals, and from it they preach (n. 221). The Word is the same; its natural sense however, which is the sense of the letter with us, is not

in heaven, but the spiritual sense, which is its internal sense: what this sense is, may be seen in the small treatise concerning the White Horse spoken of in the Apocalypse.

260. Once also a little paper was sent to me from heaven, upon which there were only some words written in Hebrew letters, and it was said that every letter involved arcana of wisdom, and that these were contained in the inflections and curvatures of the letters, and thence likewise in the sounds. From this it was evident to me what is signified by these words of the Lord: *Verily I say unto you, until heaven and earth pass away, one iota or one tittle shall not pass away from the law (Matt. v. 18).* That the Word is divine as to every tittle of it, is also known in the church; but where the divine lies hid in every tittle, is not as yet known, and therefore shall be told. The writing in the inmost heaven consists of various inflected and circumflected forms, and the inflections and circumflexions are according to the form of heaven; by them the angels express the arcana of their wisdom, and also many things which they cannot utter by words; and what is wonderful, the angels know that writing without the aid of a teacher; it is implanted in them like the speech itself (of which n. 236); wherefore this writing is heavenly writing. That it is implanted, is because all extension of the thoughts and affections, and thence all communication of the intelligence and wisdom of the angels, goes according to the form of heaven (n. 201); hence it is that their writing flows into that form. I have been told that the most ancient people on this earth, before letters were invented, also had such writing; and that it was translated into the letters of the Hebrew language, which letters in ancient times were all inflected, and not any of them, as at this day, terminated as lines: hence it is, that in the Word are divine things and the arcana of heaven, even in its iotas, points, and tittles.

261. This writing, which is made by types of a heavenly form, is in use in the inmost heaven, where they excel all others in wisdom; affections are expressed by them, from which thoughts flow and follow in order, according to the subject treated of; hence it is, that those writings involve arcana which cannot be exhausted by thought: these writings it has also been granted me to see. But in the inferior heavens there are not such writings; the writings in these heavens are similar to writings in the world, in similar letters, but still not intelligible to man, because they are in angelic language; and angelic language is such that it has nothing in common with human language (n. 237); for by vowels they express affections, by consonants the ideas of thought from affections, and by words from them the sense of the matter (see above, n. 236, 241). This writing also involves in a few words more than a man can describe by several pages: these writings also have been seen by me. They have the Word written in this way in the inferior heavens, and by heavenly forms in the inmost heaven.

262. It is worthy of remark, that writings in the heavens flow naturally from their thoughts themselves, and this so easily, that it is as if thought put itself forth; neither does the hand hesitate in the choice of any word, because words which they speak, as well as those which they write, correspond to the ideas of their thought, and all correspondence is natural and spontaneous. There are also given in the heavens writings without the aid of the hand, from mere correspondence of the thoughts; but these are not permanent.

263. I have also seen writings from heaven of mere numbers, written in order and in a series, just as in writings of letters and words; and I have been instructed that this writing is from the inmost heaven, and that their heavenly writing (spoken of above, n. 260, 261) is presented in numbers with the angels of an inferior

heaven, when the thought from it flows down; and that this numerical writing in like manner involves arcana, some of which cannot be comprehended by thought nor expressed by words. For all numbers correspond, and according to correspondence are significant, equally as words; yet with this difference, that numbers involve generals, and words particulars; and because one general involves innumerable particulars, hence it is that numerical writing involves more arcana than literal. From these things it was evident to me, that the numbers in the Word signify things equally as the words there: what the simple numbers signify, as 2, 3, 4, 5, 6, 7, 8, 9, 10, 12, and what the compound, as 20, 30, 50, 70, 100, 144, 1,000, 10,000, 12,000, and others, may be seen in the HEAVENLY ARCANA, where they are treated of. In that writing in heaven the number is always prefixed, on which those which follow in a series depend, as on their subject; for that number is, as it were, the index of the matter which is treated of, and from which is the determination of the following numbers to the matter in particular.

264. Those who do not know anything concerning heaven, and who do not wish to have any other idea concerning it than as of something purely atmospherical, in which the angels fly about as intellectual minds, without the sense of hearing and seeing, cannot think that they have speech and writing; for they place the existence of everything in what is material, when yet those things which are in heaven exist as really as those which are in the world; and the angels who are there have all things which are of use for life, and which are of use for wisdom.

---

#### WISDOM OF THE ANGELS OF HEAVEN.

265. What the wisdom of the angels of heaven is, can scarcely be comprehended, because it transcends

human wisdom so far that they cannot be compared; and that which transcends appears as if it were not anything. Some things also by which it will be described, are unknown, and these, before they become known, are in the understanding as shadows, and thus also conceal the thing as it is in itself: but still they are such things as can be known, and when they are known be comprehended, provided that the mind be delighted with them; for delight has light with it, because it is from love; and to those who love such things as are of divine and heavenly wisdom, light shines from heaven, and there is enlightenment.

266. What the wisdom of angels is, may be concluded from this, that they are in the light of heaven, and the light of heaven in its essence is divine truth, or divine wisdom; and this light enlightens at the same time their internal sight, which is of the mind, and their external sight, which is of the eyes: that the light of heaven is divine truth, or divine wisdom, may be seen above (n. 126-133). The angels also are in heavenly heat, which in its essence is divine good, or divine love, from which they have the affection and desire of growing wise: that the heat of heaven is divine good, or divine love, may be seen above (n. 133-140). That the angels are in wisdom, so that they may be called wisdoms, may be concluded from this, that all their thoughts and affections flow according to a heavenly form, which form is the form of divine wisdom; and that their interiors, which receive wisdom, are composed to that form. That the thoughts and affections of the angels flow according to the form of heaven, consequently also their intelligence and wisdom, may be seen above (n. 201-212). That the angels have supremely wisdom, may also be evident from this, that their speech is the speech of wisdom, for it flows immediately and spontaneously from thought, and this from affection, so that their speech is thought and affection in an external form; hence it is

that nothing withdraws them from divine influx, nor does anything external, which with man is brought into his speech from other thoughts. That the speech of angels is the speech of their thought and affection, may be seen above (n. 234-245). To such wisdom of the angels, this also conspires, that all things which they see with the eyes and perceive with the senses, agree with their wisdom, since they are correspondences, and thence the objects are forms representative of such things as are of wisdom. That all things which appear in the heavens are correspondences with the interiors of the angels, and that they are representations of their wisdom, may be seen above (n. 170-182). Moreover, the thoughts of angels are not bounded and contracted by ideas from space and time, like human thoughts, for spaces and times are proper to nature, and the things proper to nature draw off the mind from spiritual things, and take away extension from intellectual sight. That the ideas of angels are without time and space, and thus unlimited, beyond human ideas, may be seen above (n. 162-169, and 191-199). Again, the thoughts of angels are not brought down to earthly and material things, nor are they interrupted by any cares respecting the necessities of life; thus they are not by those things withdrawn from the delights of wisdom, like the thoughts of men in world: for all things come to them gratis from the Lord; they are clothed gratis, they are nourished gratis, they have habitations gratis (n. 181-190); and moreover they are gifted with delights and enjoyments according to the reception of wisdom from the Lord. These things are said, that it may be known whence the angels have so great wisdom.

267. That the angels are capable of receiving so great wisdom, is because their interiors are open, and wisdom, like every perfection, increases towards the interiors, thus according as they are opened. There are three degrees of life, which correspond to the three

heavens, with every angel (see n. 29-40); those with whom the first degree is open, are in the first or lowest heaven; those with whom the second degree is open, are in the second or middle heaven; but those with whom the third degree is open, are in the third or inmost heaven; according to these degrees is the wisdom of the angels in the heavens. Hence the wisdom of the angels of the inmost heaven immensely transcends the wisdom of angels of the middle heaven, and the wisdom of these immensely transcends the wisdom of the angels of the lowest heaven (see above, n. 209, 210; and what degrees are, n. 38). That there are such distinctions is because those things which are in a superior degree are particulars, and those things which are in an inferior degree are generals, and generals are the continents of particulars. Particulars in respect to generals, are as thousands or myriads to one, and so is the wisdom of the angels of a superior heaven to the wisdom of the angels of an inferior heaven. But still the wisdom of these in like manner transcends the wisdom of man, for man is in a body and the things of its senses, and the things of man's corporeal sense are in the lowest degree. Hence it is evident what kind of wisdom they possess, who think from things of the senses, that is, those who are called sensual men, namely, that they are not in any wisdom, but only in science: but it is otherwise with those men whose thoughts are elevated above things of the senses, and especially whose interiors are open even into the light of heaven.

269. How great the wisdom of the angels is, may be evident from this, that in the heavens there is a communication of all things; the intelligence and wisdom of one is communicated to another, heaven being a communion of all goods. The reason is, because heavenly love is such that it wills that what is its own should be another's; therefore no one in heaven perceives his own good in himself as good, unless it be also in another;

from this also is the happiness of heaven, and this the angels derive from the Lord, whose divine love is of this nature. That there is such communication in the heavens, has been also given me to know by experience: some simple ones have sometimes been taken up into heaven, and when there, they came also into angelic wisdom, and then they understood such things as they could not comprehend before, and spoke such things as they could not utter in the former state.

269. What the wisdom of the angels is, cannot be described by words, but only illustrated by some general things. Angels can express by one word what a man cannot express by a thousand words; and moreover in one angelic word there are innumerable things which cannot be expressed by the words of human language; for in each of the things which angels speak, there are arcana of wisdom in continuous connection, to which human sciences never reach. The angels also supply what they do not express fully by the words of their speech, by sound, in which there is an affection of the things in their order; for, as was said above (n. 236, 241), by sounds they express affections, and by words the ideas of thought from affections; hence it is, that the things which are heard in heaven are said to be ineffable. The angels in like manner can utter in a few words everything that is written in a volume of any book, and put in every word such things as elevate to interior wisdom. For their speech is such that it is consonant with the affections, and every word is consonant with the ideas: the words are also varied, by an infinity of methods, according to the series of things which are in a complex in the thought. The interior angels also can know the whole life of one speaking, from the sound and at the same time some words; for they perceive from this sound, variegated by ideas in words, his ruling love, on which everything of his life is as it were inscribed. From these things it is evident what the wisdom of the angels

is. Their wisdom, in respect to human wisdom, is as a myriad to one, comparatively as the moving forces of the whole body, which are innumerable, are to the action from them, which before human sense appears as one; or as a thousand things of an object viewed by a perfect microscope, to one obscure thing before the naked eye. I will also illustrate the subject by an example. An angel from his wisdom described regeneration, and produced arcana concerning it in their order even to hundreds, and filled each of them with ideas in which there were interior arcana, and this from beginning to end; for he explained how the spiritual man is conceived anew, is carried as it were in the womb, is born, grows up, and is successively perfected. He said that he could increase the number of arcana even to some thousands; and that those which were told, were only concerning the regeneration of the external man, and that there were innumerable more concerning the regeneration of the internal. From these and other similar things which have been heard from the angels, it has been manifested to me how great is their wisdom, and how great the ignorance of man respectively, who scarcely knows what regeneration is, and does not know any step of the progression when he is being regenerated.

270. Something shall now be said concerning the wisdom of the angels of the third or inmost heaven, and how much it exceeds the wisdom of angels of the first or lowest heaven. The wisdom of the angels of the third or inmost heaven is incomprehensible, even to those who are in the lowest heaven; the reason is, because the interiors of angels of the third heaven are open to the third degree; but the interiors of angels of the first heaven only to the first degree; and all wisdom increases towards the interiors, and is perfected according to their opening (n. 203 267). Because the interiors of angels of the third or inmost heaven are opened to the third degree, divine truths are as it were inscribed

on them; for the interiors of the third degree are in the form of heaven more than the interiors of the second and first degree, and the form of heaven is from divine truth, thus according to divine wisdom. For this reason it is that divine truth appears as it were inscribed on those angels, or as if implanted and innate; they therefore, as soon as they hear genuine divine truths, immediately acknowledge and perceive them, and afterwards as it were see them inwardly in themselves. Because the angels of that heaven are such, they never reason about divine truths, still less do they dispute about any truth, whether it be so or not so: nor do they know what it is to believe or to have faith, for they say, what is faith? for I perceive and see that it is so. They illustrate this by comparisons, namely, that it would be as when any one with a companion should see a house and various things in it and around it, and should say to his companion that he ought to believe that they are, and that they are such as he sees; or as if one should see a garden and the trees and fruits there, and should say to his companion, that he ought to have faith that it is a garden, and that they are trees and fruits, when yet he sees them clearly with his eyes. Hence it is, that those angels never name faith, nor have any idea of it; neither do they reason about divine truths, still less do they dispute concerning any truth whether it be so or not so. But the angels of the first or lowest heaven have not divine truths thus inscribed on their interiors, because to them only the first degree of life is open; they reason therefore about truths, and they who reason scarcely see anything beyond the object of the matter about which they reason, or go beyond the subject, except only to confirm it by certain things; and when they have confirmed it, they say that it should be a matter of faith, and that it is to be believed. Upon these things I have spoken with angels, who said that the distinction between the wisdom of angels of the third heaven, and the wisdom of angels



of the first heaven, is like that between what is lucid and what is obscure. They also compared the wisdom of the angels of the third heaven to a magnificent palace full of all things for use, around which are paradises on all sides, and around those paradises magnificent things of other kinds; and those angels, because they are in the truths of wisdom, can enter into the palace and see all things, and also walk about in the paradises in every direction, and be delighted with every thing. But it is otherwise with those who reason about truths, and especially with those who dispute about them; these, because they do not see truths from the light of truth, but take them either from others, or from the sense of the letter of the Word, which they do not interiorly understand, say that they are to be believed, or that faith is to be had in them, into which truths they do not afterwards wish that interior sight should enter. Of these the angels said, that they cannot come to the first threshold of the palace of wisdom, still less enter into it, and walk about in its paradises, since they stop at the first step. It is otherwise with those who are in the truths themselves; these nothing hinders from being borne on, and making progress without limit, for the truths seen lead them whithersoever they go, and into wide fields, since every truth is of infinite extension, and is in conjunction with many others. They said further, that the wisdom of angels of the inmost heaven consists principally in this, that they see divine and heavenly things in each single object, and wonderful things in a series of several objects; for all the things which appear before their eyes, correspond; as when they see palaces and gardens, their view does not stop at such things as are before their eyes, but they see the interior things from which they are, thus to which they correspond; and this with all variety according to the appearance of the objects, thus beholding innumerable things at the same time in order and connection, which then so delight

their minds that they seem to be carried out of themselves. That all things which appear in the heavens correspond to the divine things which are with the angels from the Lord, may be seen above (n. 170-176).

271. That the angels of the third heaven are such, is because they are in love to the Lord, and that love opens the interiors of the mind to the third degree, and is the receptacle of all things of wisdom. It is further to be known, that the angels of the inmost heaven are continually being perfected in wisdom, and this also in a different manner from that of the angels of the lowest heaven. Angels of the inmost heaven do not lay up divine truths in the memory, thus they do not make any science of them, but as soon as they hear them, they perceive them, and commit them to life: hence it is that divine truths remain with them as if inscribed on them; for what is committed to life, thus abides in them. But the case is otherwise with the angels of the lowest heaven: they first lay up divine truths in the memory, and reduce them to a science, and then take them out and perfect their understanding by them; and without interior perception whether they be truths, they will them, and commit them to life; hence they are respectively in obscurity. It is worthy of remark, that angels of the third heaven are perfected in wisdom by hearing, but not by the sight. Those things which they hear from preaching, do not enter into their memory, but immediately into their perception and will, and become of their life; but the things which those angels see with their eyes, enter into their memory, and they reason and talk about them: hence it is evident that the way of hearing is to them the way of wisdom. This likewise is from correspondence, for the ear corresponds to obedience, and obedience is of the life; but the eye corresponds to intelligence, and intelligence is of doctrine. The state of these angels is also described in different parts of the Word; as in Jeremiah: *I will put my law*

*into their mind, and write it on their heart; they shall teach no more every one his friend, and every one his brother, saying, Know ye Jehorah, for they shall all know Me, from the least of them to the greatest of them (xxx. 33, 34). And in Matthew: Your discourse shall be yea, yea, nay, nay; whatsoever is more than these cometh from evil (v. 37): that what is beyond these is from evil, is because it is not from the Lord; for the truths which are in the angels of the third heaven are from the Lord, because those angels are in love to Him. Love to the Lord in that heaven is to will and do divine truth, for divine truth is the Lord in heaven.*

272. An additional reason, which also in heaven is the primary one, why the angels can receive so great wisdom, is because they are without self-love; for as far as any one is without that love, so far he can grow wise in divine things: it is that love which closes the interiors to the Lord and to heaven, and opens the exteriors and turns them to self; for this reason all those with whom that love rules, are in thick darkness as to the things which are of heaven, howsoever they are in light as to the things which are of the world. But the angels, on the other hand, because they are without that love, are in the light of wisdom; for the heavenly loves in which they are, which are love to the Lord and love towards the neighbor, open the interiors, because those loves are from the Lord, and the Lord Himself is in them. That those loves make heaven in general, and form heaven with every one in particular, may be seen above (n. 13-19). Because heavenly loves open the interiors to the Lord, all angels also turn their faces to the Lord (n. 142): for in the spiritual world it is love that turns the interiors of every one to itself, and whithersoever it turns the interiors, it also turns the face, for the face there acts as one with the interiors, of which it is the external form. Because love turns the interiors and the face to itself, it also conjoins itself with them, for love is spirit-

nal conjunction; thus also it communicates its own with them: from that turning, and the conjunction and communication therefrom, the angels have their wisdom. That all conjunction in the spiritual world is according to the turning, may be seen above (n. 255).

273. The angels are continually being perfected in wisdom: but still they cannot, to eternity, be so far perfected that there may be any ratio between their wisdom and the divine wisdom of the Lord; for the divine wisdom of the Lord is infinite, and that of the angels finite, and no ratio is given between the infinite and the finite.

274. Because wisdom perfects the angels, and makes their life, and because heaven with its goods flows in with every one according to his wisdom, therefore all there desire it and seek for it, scarcely otherwise than as a hungry man desires food: science, intelligence, and wisdom are also spiritual nourishment, as food is natural nourishment; they also correspond to each other.

275. The angels in one heaven, and likewise in one society of heaven, are not in similar wisdom, but in dissimilar: those who are in the midst are in the greatest wisdom, and those who are round about, even to the boundaries, are in less: the decrease of wisdom according to distance from the midst is like the decrease of light verging to shade (see n. 43 and 128). The light also with them is in a similar degree, since the light of heaven is divine wisdom, and every one is in light according to the reception of that wisdom. Concerning the light of heaven and the various reception of it, see above (n. 126-132).

---

#### THE STATE OF INNOCENCE OF THE ANGELS IN HEAVEN.

276. What innocence is, and what is its quality, is known by few in the world, and not at all by those who

are in evil. It appears, indeed, before the eyes, and this from the face, the speech, and the gestures, especially of infants; but yet it is not known what it is, and still less, that it is that in which heaven stores itself up with man. That it may be known, therefore, I will proceed in order and speak first of the innocence of infancy, next of the innocence of wisdom, and lastly of the state of heaven as to innocence.

277. The innocence of infancy, or of infants, is not genuine innocence, for it is only in the external form, and not in the internal; yet still from that may be learned what innocence is, for it shines forth from their faces, and from some of their gestures, and from their first speech, and affects us; and this because they have no internal thought, for they do not yet know what is good and evil, and what is true and false, from which thought is derived. Hence they have no prudence from proprium, no purpose and deliberation, thus no aim of evil; they have no proprium acquired from the love of self and of the world; they do not attribute anything to themselves, they regard all that they have as received from their parents; content with the few and little things which are given them, they are filled by them with gladness; they have no solicitude about food and raiment, and none about the future; they do not look to the world and covet many things thence; they love their parents, their nurse, and their infant companions, with whom they play in innocence; they suffer themselves to be led, they hearken and obey. And because they are in this state, they receive all things in the life: hence they have becoming manners, without knowing whence they are: hence too they have speech and the rudiment of memory and thought, for the receiving and implanting of which their state of innocence serves as a medium. But this innocence, as was said above, is external, because only of the body, not of the mind; for their mind is not yet formed, because mind is under-

standing and will, and thence thought and affection. It has been told me from heaven that infants are specially under the auspices of the Lord, and that their influx is from the inmost heaven, where there is a state of innocence; that the influx passes through their interiors, and that in passing through it does not affect them except by innocence; and that hence innocence is shown in the face, and in some gestures, and becomes apparent; and that it is this innocence by which parents are inmost affected, and which makes the love which is called *storge*.

278. The innocence of wisdom is genuine innocence, because it is internal, for it is of the mind itself, thus of the will itself, and thence of the understanding; and when in these there is innocence, there is also wisdom, for wisdom is of them: hence it is said in heaven that innocence dwells in wisdom, and that an angel has as much of wisdom as he has of innocence. That it is so they confirm by this, that those who are in a state of innocence attribute nothing of good to themselves, but consider themselves only as receivers, and ascribe all things to the Lord; that they wish to be led by Him, and not by themselves; that they love everything which is good, and are delighted with everything which is true, because they know and perceive that to love good, thus to will and do it, is to love the Lord, and to love truth is to love their neighbor; that they live contented with their own, whether it be little or much, because they know that they receive as much as is profitable for them; little, they for whom little is profitable, and much, they for whom much is profitable; and that they do not know what is profitable for them, but the Lord only, to whom all things which He provides are eternal. So neither are they solicitous about the future; they call solicitude about the future care for the morrow, which they say is grief on account of losing or not receiving such things as are not necessary for the uses of life.

With companions they never act from an evil end, but from what is good, just, and sincere: acting from an evil end they call cunning, which they shun as the poison of a serpent, since it is altogether contrary to innocence. Because they love nothing more than to be led of the Lord, and because they acknowledge all things as received from Him, they are removed from their proprium; and as far as they are removed from their proprium, so far the Lord flows in. Hence it is, that whatever things they hear from Him, whether through the medium of the Word, or that of preaching, they do not lay them up in the memory, but immediately obey, that is, will and do them: the will is itself their memory. These for the most part appear simple in the external form, but they are wise and prudent in the internal; they are those who are meant by the Lord, *Be ye prudent as serpents, and simple as doves* (Matt. x. 16): such is the innocence which is called the innocence of wisdom. Because innocence attributes nothing of good to itself, but ascribes all good to the Lord, and because it thus loves to be led by the Lord, and from this is the reception of all good and truth, from which is wisdom, therefore man is so created, that when he is an infant he may be in innocence, but external, and when he becomes old he may be in internal innocence, that by the former he may come into the latter, and from the latter into the former; so also a man, when he becomes old, decreases in body, and becomes again like an infant, but as a wise infant, thus an angel, for an angel is a wise infant in an eminent sense. Hence it is that in the Word an infant signifies one who is innocent, and an old man, a wise man in whom is innocence.

279. The case is similar with every one who is regenerated. Regeneration is a re birth as to the spiritual man: he is first introduced into the innocence of infancy, which is, that he knows nothing of truth, and can do nothing of good from himself, but only from the Lord,

and that he desires and seeks truth only because it is truth, and good because it is good. Good and truth are also given by the Lord, as he advances in age; he is led first into the knowledge of them, next from knowledge into intelligence, and lastly from intelligence into wisdom, innocence always accompanying, which is, as was said, that he knows nothing of truth and can do nothing of good from himself, but from the Lord. Without this faith and its perception, no one can receive anything of heaven; in this principally consists the innocence of wisdom.

280. Because innocence is to be led by the Lord and not by self, therefore all who are in heaven are in innocence: for all who are there love to be led by the Lord; for they know that to lead themselves is to be led by the proprium, and the proprium is to love self, and he who loves himself does not suffer himself to be led by another. Hence it is, that so far as an angel is in innocence, so far he is in heaven, that is, so far in divine good and divine truth; for to be in these is to be in heaven. The heavens therefore are distinguished according to innocence: those who are in the lowest or first heaven, are in innocence of the first or lowest degree; those who are in the middle or second heaven, are in innocence of the second or middle degree; but those who are in the inmost or third heaven, are in innocence of the third or inmost degree. These last therefore are the very innocences of heaven, for above all the rest they love to be led by the Lord, as infants by their father: for this reason also divine truth which they hear either immediately from the Lord, or mediately through the Word and by preaching, they receive directly in the will and do it, and thus commit it to life; hence they have so much more wisdom than the angels of the inferior heavens (see n. 270, 271). Because those angels are such, they are nearest to the Lord, from whom they receive innocence; and they are also sep-

arated from the proprium, so that they live as it were in the Lord. They appear simple in the external form, and before the eyes of the angels of the inferior heavens they seem as infants, thus as little ones, and also as those who are not very wise, although they are the wisest of the angels of heaven: for they know that they have nothing of wisdom from themselves, and that to be wise is to acknowledge it; and also that what they know is as nothing in respect to what they do not know; to know, to acknowledge, and to perceive this, they say is the first step to wisdom. Those angels are also without clothing, since nudity corresponds to innocence.

281. I have spoken much with the angels concerning innocence, and have been informed that innocence is the *esse* of all good, and hence that good is so far good as innocence is in it, consequently that wisdom is so far wisdom as it is derived from innocence; in like manner, love, charity, and faith; and that hence it is, that no one can enter heaven unless he has innocence: and that this is what is meant by the Lord: *Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein* (Mark x: 14, 15; Luke xviii. 16, 17). By infants here, as also elsewhere in the Word, are meant innocents. A state of innocence is also described by the Lord in Matt. vi. 23-35, but by mere correspondences. The reason that good is good as far as innocence is in it, is because all good is from the Lord, and innocence is to will to be led by the Lord. I have also been informed that truth cannot be conjoined to good, and good to truth, except by means of innocence: hence also it is that an angel is not an angel of heaven, unless innocence be in him; for heaven is not in any one, until truth be conjoined to good in him, whence the conjunction of truth and good is called the heavenly marriage, and the

heavenly marriage is heaven. I have been also informed, that truly conjugal<sup>1</sup> love derives its existence from innocence, because from the conjunction of good and truth, in which conjunction are the two minds of the husband and the wife, which conjunction, when it descends, is presented under the form of conjugal love; for conjugal partners, like their minds, mutually love each other; hence there is sport of infancy, and as of innocence, in conjugal love.

282. Because innocence is the very *esse* of good with the angels of heaven, it is evident that the divine good proceeding from the Lord is innocence itself, for that good is what flows in with the angels, and affects their inmosts, and disposes and adapts for receiving all the good of heaven. The case is similar with infants, whose interiors are not only formed by a flow of innocence through them from the Lord, but are also continually adapted and disposed for receiving the good of heavenly love, since the good of innocence acts from the inmost, for it is, as was said, the *esse* of all good. From these things it may be manifest, that all innocence is from the Lord. Hence it is that the Lord in the Word is called a Lamb, for a lamb signifies innocence. Because innocence is the inmost in every good of heaven, therefore also it so affects the mind, that he who feels it, which happens when an angel of the inmost heaven approaches, seems to himself to be no longer his own, and hence to be affected and as it were carried away with such a delight, that every delight of the world appears to be nothing respectively. I say this from having perceived it.

283. All who are in the good of innocence, are affected by innocence, and as far as any one is in that good, so far he is affected; but those who are not in the good

<sup>1</sup> Swedenborg uses the poetic *conjugalis*, in preference to the more common *conjugalis*, probably because he means an interior love.

of innocence, are not affected by it. For this reason all those who are in hell are wholly opposed to innocence, nor do they know what innocence is; they are even such that as far as any one is innocent, so far they burn to do him mischief: hence it is, that they cannot bear to see infants; as soon as they see them, they are inflamed with a cruel desire of hurting them. From this it was made evident that the proprium of man, and so the love of self, is against innocence; for all who are in hell are in the proprium, and therefore in the love of self.

#### THE STATE OF PEACE IN HEAVEN.

284. He who has not been in the peace of heaven, cannot perceive what the peace is in which the angels are: man also, as long as he is in the body, cannot receive the peace of heaven, thus cannot perceive it, because the perception of man is in what is natural. In order to perceive it, he ought to be such that as to thought he can be elevated and withdrawn from the body and kept in the spirit, and then be with the angels. Because the peace of heaven has been thus perceived by me, I can describe it, but not by words as it is in itself, because human words are not adequate; but only by words how it compares with that rest of mind which those enjoy who are content in God.

285. There are two inmost things of heaven, namely, innocence and peace; they are called inmost, because they proceed immediately from the Lord. Innocence is that from which is all the good of heaven, and peace is that from which is all the delight of good. Every good has its delight; and good and delight are both of love, for whatever is loved is called good, and is also perceived as delightful. Hence it follows, that those two inmost things, innocence and peace, proceed from the divine

love of the Lord, and affect the angels from the inmost. That innocence is the inmost of good, may be seen in the article immediately preceding, where the state of innocence of the angels of heaven is treated of; but that peace is the inmost of delight from the good of innocence shall now be explained.

286. What is the source of peace shall first be told. Divine peace is in the Lord, existing from the union of the Divine Itself and the Divine Human in Him. The Divine of peace in heaven is from the Lord, existing from the conjunction of Him with the angels of heaven, and in particular from the conjunction of good and truth with every angel: these are the origins of peace. From this it may be manifest, that peace in the heavens is the Divine inmost affecting with blessedness every good there, thus that from it is all the joy of heaven; and that it is in its essence the divine joy of the divine love of the Lord, from His conjunction with heaven and with every one there. This joy perceived by the Lord in the angels, and by angels from the Lord, is peace. By derivation therefrom the angels have all that is blessed, delightful, and happy, or that which is called heavenly joy.

287. Because these are the origins of peace, the Lord is called the Prince of peace, and He says that from Him is peace, and in Him is peace; the angels also are called angels of peace, and heaven the habitation of peace; as in the following passages: *A Child is born to us, a Son is given to us, on whose shoulder is the government; and his name shall be called Wonderful, Counsellor, God, Hero, Father of eternity, Prince of Peace; of the increase of his government and peace there shall be no end* (Isaiah ix. 6, 7). *Jesus said, Peace I leave unto you, my peace I give unto you; not as the world giveth give I unto you* (John xiv. 27). *These things have I spoken unto you, that in Me ye may have peace* (John xvi. 33). *Jehovah shall lift up His countenance upon thee, and give thee peace* (Numbers vi. 26). *The angels of peace weep bit-*

terly; the highways lie waste (Isaiah xxxiii. 7, 8). *The work of justice shall be peace; and my people shall dwell in the habitations of peace* (Isaiah xxxii. 17, 18). That it is divine and heavenly peace which is understood by peace in the Word, may be evident also from other passages where it is named (as Isaiah lii. 7; liv. 10; lix. 8: Jerem. xvi. 5; xxv. 37; xxix. 11; Haggai ii. 9; Zech. viii. 12; Psalm xxxvii. 37; and elsewhere). Since peace signifies the Lord and heaven, and also heavenly joy and the delight of good, salutations in ancient times were, and so also are at this day, *Peace be with you*; which the Lord also confirmed by saying to the disciples whom He sent forth, *Into whatsoever house ye enter, first say, Peace be to this house; and if the son of peace be there, your peace shall rest upon it* (Luke x. 5, 6). And the Lord Himself likewise, when He appeared to the apostles, said, *Peace be with you* (John xx. 19, 21, 26). A state of peace is also understood in the Word, by that Jehovah is said to have *smelled an odor of rest* (as Exod. xxix. 18, 25, 41; Levit. i. 9, 13, 17; chap. ii. 2, 9; chap. vi. 15, 21; chap. xxiii. 12, 13, 18; Numb. xv. 3, 7, 13; chap. xxviii. 6, 8, 13; chap. xxix. 2, 6, 8, 13, 36). By an odor of rest, in the heavenly sense, is signified the perception of peace. Since peace signifies the union of the Divine Itself and the Divine Human in the Lord, and the conjunction of the Lord with heaven and with the church, and with all in heaven and also in the church who receive Him, the Sabbath was instituted for a remembrance of those things, and named from rest or peace, and was the most holy representative of the church; and for that reason the Lord called Himself the Lord of the Sabbath (Matt. xii. 8; Mark ii. 27, 28; Luke vi. 5).

288. The peace of heaven, because it is the Divine inmost affecting with blessedness the good itself which is with the angels, does not come to their manifest perception, except by a delight of heart when they are in the good of their life, and by a pleasure when they hear

truth which agrees with their good, and by a cheerfulness of mind when they perceive their conjunction; from this, however, it flows into all the acts and thoughts of their life, and there presents itself as joy, even in an external form. But peace, as to its quality and quantity, differs in the heavens according to the innocence of those who are there, since innocence and peace walk hand in hand; for, as was said above, innocence is that from which is all the good of heaven, and peace is that from which is all the delight of that good. From this it may be evident that the like may be said here of the state of peace, as was said in the foregoing article of the state of innocence in the heavens, since innocence and peace are conjoined like good and its delight; for good is felt by its delight, and delight is known from its good. Because it is so, it is manifest that the angels of the inmost or third heaven are in the third or inmost degree of peace, because they are in the third or inmost degree of innocence; and that the angels of the inferior heavens are in a less degree of peace, because in a less degree of innocence (see above, n. 280). That innocence and peace are together, like good and its delight, may be seen with infants, who because they are in innocence are also in peace; and because they are in peace, all things with them are full of sport. But the peace with infants is external peace, for internal peace, like internal innocence, is not given except in wisdom; and since it is given in wisdom, it is given in the conjunction of good and truth, for wisdom is from that conjunction. Heavenly or angelic peace is given also with men who are in wisdom from the conjunction of good and truth, and who in consequence perceive themselves content in God; yet while they live in the world, it lies stored up in their interiors, but it is revealed when they leave the body and enter heaven, for then the interiors are opened.

289. Because divine peace exists from the conjunction of the Lord with heaven, and in particular with

every angel from the conjunction of good and truth, the angels, when they are in a state of love, are in a state of peace; for then with them good is conjoined with truth. That the states of angels are by turns changed, may be seen above (n. 154-160). The case is similar with a man who is being regenerated; when the conjunction of good and truth exists with him, as is the case especially after temptations, then he comes into a state of delight from heavenly peace. This peace is comparatively like the morning or dawn in the time of spring, when, the night being past, all things of the earth from the rising of the sun begin to live anew, and an odor of vegetation to be diffused from the dew which descends from heaven; and likewise, the mild vernal temperature gives fertility to the ground, and also infuses gentle pleasure into human minds; and this, because morning or dawn in the time of spring, corresponds to the state of peace of angels in heaven (see n. 155).

290. I have also spoken with angels about peace, and said that it is called peace in the world when wars and hostilities cease between kingdoms, and when enmities and discords cease among men; and that it is believed that internal peace is a rest of the mind on the removal of cares, and especially a tranquillity and delight from success in business. But the angels said that rest of mind, and tranquillity and delight from the removal of cares and from success in business, appear as of peace, but that they are not of peace, except with those who are in heavenly good; since peace is not given except in that good: for peace flows in from the Lord into their inmost, and from their inmost descends and flows down into their inferiors, and makes rest of the rational mind, tranquillity of the natural mind, and joy therefrom. But with those who are in evil, peace is not given: there appears indeed as it were rest, tranquillity, and delight, when things succeed according to their wishes, but it is external and not internal: for internally they burn with

enmity, hatred, revenge, cruelty, and other evil lusts, into which also their mind is carried, as soon as they see any one who does not favor them, and it hursts forth when there is no fear; and hence it is that their delight dwells in insanity, but the delight of those who are in good dwells in wisdom: the difference is as between hell and heaven.

---

#### THE CONJUNCTION OF HEAVEN WITH THE HUMAN RACE.

291. It is known in the church that all good is from God, and none from man, and that therefore no one ought to ascribe any good to himself as his own; and it is also known that evil is from the devil: hence it is, that those who speak from the doctrine of the church, say of those who act well, and also of those who speak and preach piously, that they are led by God; but the contrary of those who act ill and speak impiously. These things cannot be so, unless there be to man conjunction with heaven and conjunction with hell, and unless those conjunctions be with his will and with his understanding; for from these the body acts and the mouth speaks. What the conjunction is, shall now be told.

292. With every man there are good spirits and evil spirits; by good spirits man has conjunction with heaven, and by evil spirits with hell. These spirits are in the world of spirits, which is in the midst between heaven and hell, which world will be described particularly hereafter. These spirits, when they come to a man, enter into all his memory, and thence into all his thought; evil spirits into those things of the memory and thought which are evil, but good spirits into those things of the memory and thought which are good. The spirits do not know at all that they are with man, but when they are with him, they believe that all things



which are of the man's memory and thought are theirs; neither do they see the man, because the things which are in our solar world do not fall into their sight. The greatest care is taken by the Lord that spirits may not know that they are with man; for if they knew it, they would speak with him, and then evil spirits would destroy him, since evil spirits, because they are conjoined with hell, desire nothing more than to destroy man, not only as to the soul, that is, as to faith and love, but also as to the body. The case is otherwise when they do not speak with man: then they do not know that what they think, and also what they speak among themselves, is from him; for among themselves also they speak from man; but they believe that what they think and speak is their own, and every one esteems and loves his own; thus spirits are constrained to love and esteem man, although they do not know it. That there is such conjunction of spirits with man, has been made known to me from the continual experience of several years, so that nothing is better known.

293. That spirits who communicate with hell are also adjoined to man, is because man is born into evils of every kind, and so his first life is only from them; for this reason, unless there were adjoined to man spirits such as he is, he could not live, nor indeed could he be withdrawn from his evils and be reformed. Wherefore he is held in his own life by evil spirits, and is withheld from it by good spirits; by both also he is in equilibrium: and because he is in equilibrium, he is in his freedom, and can be withdrawn from evils and inclined to good, and also good can be implanted in him, which could by no means be done, unless he were in freedom; nor can freedom be given him unless spirits from hell act on one side, and spirits from heaven on the other, and man be in the midst. It has been also shown, that man, so far as he partakes of what is hereditary, and thence of self, would have no life, if he were not allowed to be in

evil, and none also, if he were not in freedom; and moreover, that he cannot be forced to good, and that what is forced does not adhere; as also that the good which man receives in freedom, is implanted in his will, and becomes as his own; and that hence it is that man has communication with hell, and communication with heaven.

294. What the communication of heaven with good spirits is, and what the communication of hell with evil spirits is, and thence what the conjunction of heaven and hell with man is, shall also be told. All the spirits, who are in the world of spirits, have communication with heaven or with hell; the evil with hell, and the good with heaven. Heaven is distinguished into societies; in like manner hell. Every spirit belongs to some society, and also subsists by influx from it; thus he acts as one with it. Hence it is that as man is conjoined with spirits, so he is conjoined with heaven or with hell, and indeed with that society there in which he is as to his affection, or as to his love; for all the societies of heaven are distinct, according to the affections of good and of truth, and all the societies of hell according to the affections of what is evil and false. As to the societies of heaven, see above (n. 41-45; also n. 148-151).

295. Such spirits are adjoined to man as he himself is as to affection or as to love; but good spirits are adjoined to him by the Lord, whereas evil spirits are invited by the man himself. The spirits with man are, however, changed according to the changes of his affections, and so some spirits being with him in infancy, others in childhood, others in youth and manhood, and others in old age. In infancy spirits are present who are in innocence, thus who communicate with the heaven of innocence, which is the inmost or third heaven; in childhood are present spirits who are in the affection of knowing, thus who communicate with the lowest or first heaven; in youth and manhood are present spirits

who are in the affection of truth and good, and thence in intelligence, thus who communicate with the second or middle heaven; but in old age, spirits are present who are in wisdom and innocence, thus who communicate with the inmost or third heaven. But this adjunction is effected by the Lord with those who can be reformed and regenerated. The case is otherwise with those who cannot be reformed and regenerated: to these also good spirits are adjoined, that by them they may be withheld from evil as much as possible; but their immediate conjunction is with evil spirits, who communicate with hell, and thus they have such spirits as they are themselves. If they be lovers of themselves, or lovers of gain, or lovers of revenge, or lovers of adultery, similar spirits are present, and as it were dwell in their evil affections; and as far as man cannot be kept from evil by good spirits, so far these evil spirits inflame him; and as far as the affection reigns, so far they adhere and do not recede. Thus a bad man is conjoined to hell, and a good man is conjoined to heaven.

296. That man is governed of the Lord by spirits, is because he is not in the order of heaven, for he is born into the evils which are of hell, thus into the opposite of divine order; he is therefore to be reduced into order, and he cannot be so reduced, except mediately by spirits. It would be otherwise if man were born into the good which is according to the order of heaven; then he would not be governed of the Lord by spirits, but by order itself, thus by common influx. By this influx man is governed as to those things which proceed from thought and will into act, thus as to speech and as to actions; for the latter and the former flow according to natural order, with which therefore the spirits who are adjoined to man have nothing in common. By common influx from the spiritual world animals also are governed, because they are in the order of their life; nor have they been able to pervert and destroy it,

because they have not the rational faculty. What the distinction is between men and beasts, may be seen above (n. 39).

297. As to what further concerns the conjunction of heaven with the human race, it is to be known that the Lord Himself flows in with every man, according to the order of heaven, both into his inmosts and into his outmosts, or ultimates, and disposes him for receiving heaven, and governs his ultimates from his inmosts, and at the same time the inmosts from his ultimates, and thus holds all and each of the things with him in connection. This influx of the Lord is called immediate influx, but the other influx, which is effected by spirits, is called mediate influx; the latter subsists by the former. Immediate influx, which is of the Lord Himself, is from His Divine Human, and is into man's will, and through his will into his understanding, thus into man's good, and through his good into his truth, or what is the same thing, into his love, and through his love into his faith; but not the reverse, still less into faith without love, or into truth without good, or into understanding which is not from will. This divine influx is perpetual, and is received in good with the good, but not with the evil: with these it is either rejected, or suffocated, or perverted; hence they have an evil life, which in the spiritual sense is death.

298. The spirits who are with man, as well those who are conjoined to heaven as those who are conjoined to hell, never flow in from their own memory and its thought with man; for if they should flow in from their own thought, man would not know otherwise than that the things which are theirs were his own (see above, n. 256). But still through them there flows in with man from heaven, affection which is of the love of good and truth, and from hell, affection which is of the love of evil and the false: as far therefore as the man's affection agrees with that which flows in, so far it is received

by him in his own thought, for man's interior thought is altogether according to his affection or love; but as far as it does not agree, so far it is not received. Hence it is evident, since thought is not introduced with man by spirits, but only the affection of good and the affection of evil, that man has choice, because he has freedom; thus that he can in thought receive good and reject evil, for he knows what is good and what is evil from the Word. What he receives in thought from affection, that is also appropriated to him; but what he does not receive in thought from affection, that is not appropriated to him. From these things it may be evident what is the influx of good from heaven, and what the influx of evil from hell, with man.

299. It has also been given me to know whence man has anxiety, grief of mind, and the interior sadness which is called melancholy. There are spirits who are not as yet in conjunction with hell, because they are still in their first state, of whom we shall speak hereafter, when treating of the world of spirits. These spirits love things undigested and malignant, such as those of filthy meats in the stomach. For this reason they are present where such things are with man, because they are delightful to them, and they talk there with each other from their own evil affection. The affection of their speech flows in from them into man, which affection, if it be contrary to the man's own, becomes in him sadness and melancholy anxiety; but if it be agreeable, it becomes in him gladness and cheerfulness. These spirits appear near to the stomach, some to the left of it, some to the right of it, some beneath, some above, also nearer and more remote, thus variously according to the affections in which they are. That anxiety of mind is thus produced, has been given me to know and to be assured of from much experience. I have seen them, I have heard them, I have felt the anxieties arising from them, I have spoken with them; they have

been driven away, and the anxiety ceased; they have returned, and the anxiety returned; and I have perceived the increase and decrease of it, according to their approach and removal. From this it was evident to me, why it is that some who do not know what conscience is, because they have no conscience, ascribe its pangs to the stomach.

300. The conjunction of heaven with man is not as the conjunction of man with man, but it is a conjunction with the interiors which are of his mind, thus with his spiritual or internal man. With his natural or external man there is a conjunction by correspondences, which will be spoken of in the following article, when treating of the conjunction of heaven with man by the Word.

301. That the conjunction of heaven with the human race, and of the human race with heaven, is such that one subsists from the other, will also be shown in the following article.

302. I have spoken with angels about the conjunction of heaven with the human race, and I said that the man of the church indeed says that all good is from God, and that angels are with man, but that still few believe that they are conjoined to man, still less that they are in his thought and affection. To this the angels said, that they knew there is such a belief and at the same time such a mode of speaking in the world, and what they wondered at, especially within the church, where the Word is, which teaches them of heaven, and its conjunction with man; when yet there is such conjunction, that man cannot think the least thing without spirits adjoined to him, and his spiritual life depends on it. The cause of the ignorance on this subject, they said was, that man believes that he lives from himself, without connection with the First Esse of life, and that he does not know that this connection is by means of the heavens; when yet man, if that connection were broken, would instantly fall down dead. If man believed, what is really the case,

that all good is from the Lord, and all evil from hell, then he would not make the good with him meritorious, neither would evil be imputed to him; for thus in all the good which he thinks and does he would look to the Lord, and all the evil which flows in would be rejected to hell, whence it comes. But because man does not believe in any influx from heaven and from hell, and thus supposes that all things which he thinks and wills are in himself and from himself, he appropriates evil to himself, and the good which flows in he deifies with merit.

---

THE CONJUNCTION OF HEAVEN WITH MAN BY  
THE WORD.

303. Those who think from interior reason can see that there is a connection of all things by intermediates with the First, and that whatever is not in connection is dissipated: for they know, when they think, that nothing can subsist from itself, but from something prior to itself, thus all things from the First; and that the connection with that which is prior to itself is as the connection of an effect with its efficient cause; for when the efficient cause is taken away from its effect, then the effect is dissolved and destroyed. Because the learned thought thus, they saw and said that subsistence is perpetual existence; thus that all things perpetually exist, that is, subsist, from the First, because from Him they originally existed. But what is the connection of everything with that which is prior to itself, thus with the First, from whom are all things, cannot be told in a few words, because it is various and diverse; it can only be told in general that there is a connection of the natural world with the spiritual world, and that this is why there is a correspondence of all things which are in the natural world with all things which are in the spiritual (of which

correspondence, see n. 103-115); also that there is a connection and thence a correspondence of all things of man with all things of heaven (of which also above, n. 87-102).

304. Man is so created that he has connection and conjunction with the Lord, but with the angels of heaven only consociation; that he has not conjunction with the angels, but only consociation, is because man from creation is like to an angel as to the interiors which are of the mind; for man has a will like that of an angel, and a like understanding. Hence it is that a man after his decease, if he has lived according to divine order, becomes an angel, and then has such wisdom as the angels. When therefore the conjunction of man with heaven is spoken of, his conjunction with the Lord and consociation with the angels is meant; for heaven is not heaven from the proprium of the angels but from the Divine of the Lord: that the Divine of the Lord makes heaven, may be seen above (n. 7-22). But man has besides, what the angels have not, that he is not only in the spiritual world as to his interiors, but also at the same time in the natural world as to exteriors. His exteriors which are in the natural world, are all things of his natural or external memory, and of thought and imagination therefrom; in general, knowledges and sciences, with their delights and gratifications, so far as they savor of the world, and also many pleasures belonging to the sensuals of the body, together with his senses themselves, his speech, and actions. All these also are the ultimate things into which the divine influx of the Lord closes; for it does not stop in the midst, but proceeds to its ultimates. From these things it may be manifest that in man is the ultimate of divine order, and because it is the ultimate, that it is also the basis and foundation. Because the divine influx of the Lord does not stop in the midst, but proceeds to its ultimates, as was said, and because the medium through which it passes is the angelic heaven, and the ultimate is with man, and because there

is nothing given which is unconnected, it follows that such is the connection and conjunction of heaven with the human race, that the one subsists from the other, and that the human race without heaven would be as a chain when the hook is removed, and heaven without the human race would be as a house without a foundation.

305. But because man has broken this connection with heaven, by turning his interiors away from heaven, and turning them to the world and himself, by the love of self and the world, and thus withdrawing himself so as no longer to serve heaven for a basis and foundation, a medium has been provided by the Lord, to be to heaven in the place of a basis and foundation, and also for the conjunction of heaven with man: this medium is the Word. But how the Word serves for such a medium, has been shown in many passages in the HEAVENLY ARCANA, all which may be seen collected together in the little work concerning the WHITE HORSE, mentioned in the Apocalypse; and likewise in the APPENDIX to the Heavenly Doctrine.

306. I have been informed from heaven, that the most ancient people had immediate revelation, since their interiors were turned to heaven; and that thereby there was at that time conjunction of the Lord with the human race. But after their times, there was not such immediate revelation, but mediate by correspondences, for all the divine worship then consisted of correspondences, on which account the churches of that time were called representative churches: for they knew then what correspondence was, and what representation was, and that all things which are in the earth corresponded to spiritual things which are in heaven and in the church, or what is the same, represented them; and therefore natural things, which were the externals of their worship, served them for mediums of thinking spiritually, thus with the angels. After the knowledge of correspondences and

representations was forgotten the Word was written, in which all the words and senses of the words are correspondences, and thus contain a spiritual or internal sense, in which the angels are. For this reason, when man reads the Word and perceives it according to the sense of the letter, or the external sense, the angels perceive it according to the internal or spiritual sense; for all the thought of the angels is spiritual, whereas the thought of man is natural. These thoughts indeed appear diverse, but still they are one, because they correspond. Hence it is, that after man removed himself from heaven, and broke the bond, there was provided by the Lord a medium of conjunction of heaven with man by the Word.

307. How heaven is conjoined with man by the Word. I wish to illustrate by some passages thence. The New Jerusalem is described in the Apocalypse in these words: *I saw a new heaven and a new earth, for the former heaven and former earth had passed away. And I saw the holy city Jerusalem coming down from God out of heaven. The city was four-square, its length as great as its breadth; and an angel measured the city with a reed, twelve thousand furlongs; the length, the breadth, and the height, were equal. And he measured its wall, a hundred and forty-four cubits, the measure of a man, which is of an angel. The structure of the wall was of jasper; but the city itself was pure gold, and like to pure glass; and the foundations of the wall were adorned with every precious stone. The twelve gates were twelve pearls; and the street of the city was pure gold as transparent glass (xxi. 1, 2, 16, 17, 18).* The man who reads these words, understands them no otherwise than according to the sense of the letter, namely, that the visible heaven with the earth is to perish, and a new heaven to exist; and that upon the new earth is to descend the holy city Jerusalem, and that it is to be, as to all its measures, according to the description. But the angels who are with man un-

derstand these things altogether otherwise; they understand everything spiritually, which man understands naturally. By the new heaven and new earth, they understand a new church: by the city Jerusalem descending from God out of heaven, they understand its heavenly doctrine revealed by the Lord: by its length, breadth, and height, which are equal, and of twelve thousand furlongs, they understand all the goods and truths of that doctrine in the complex: by its wall, they understand the truths protecting it: by the measure of the wall, a hundred and forty-four cubits, which is the measure of a man, that is, of an angel, they understand all those protecting truths in the complex, and their quality: by its twelve gates, which were of pearls, they understand introductory truths; pearls also signify such truths: by the foundations of the wall, which were of precious stones, they understand the knowledges on which that doctrine is founded: by gold like to pure glass, of which the city and its street consisted, they understand the good of love, from which doctrine with its truths is transparent. The angels perceive thus all these things in this way, consequently not like man. The natural ideas of man thus pass into spiritual ideas with angels, without their knowing anything of the sense of the letter of the Word; as of a new heaven and a new earth, a new city of Jerusalem, its wall, the foundations of the wall, and the measures. Nevertheless the thoughts of angels make one with the thoughts of man, because they correspond. They make one almost like the words of a speaker, and the understanding of them by a hearer who does not attend to the words, but only to the meaning. Hence it is evident how heaven is conjoined with man by the Word. To take another example from the Word: *In that day there shall be a path from Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve the Assyrians. In that day Israel shall be a third to Egypt and Assyria, a*

*blessing in the midst of the land, which Jehovah of hosts shall bless, saying, Blessed be my people the Egyptians, and the Assyrian the work of my hands, and Israel mine inheritance* (Isaiah xix. 23, 24, 25). How man thinks, and how the angels think, when these words are read, may be manifest from the sense of the letter of the Word, and from its internal sense. Man thinks from the sense of the letter, that the Egyptians and Assyrians are to be converted to God and accepted, and that they are to make one with the Israelitish nation; but angels think, according to the internal sense, of the man of the spiritual church, who is there described in that sense, whose spiritual is Israel, whose natural is the Egyptian, and whose rational, which is the middle, is the Assyrian. Yet the two senses are one, because they correspond; when therefore the angels think thus spiritually, and man thus naturally, they are conjoined almost like soul and body: the internal sense of the Word also is its soul, and the sense of the letter is its body. Such is the Word throughout: hence it is evident, that it is a medium of the conjunction of heaven with man, and that its literal sense serves for a basis and foundation.

308. There is also a conjunction of heaven by the Word with those who are out of the church, where the Word is not; for the church of the Lord is universal, and with all who acknowledge a Divine, and live in charity. These are instructed also after their decease by the angels, and receive divine truths; on which subject more will be seen below, where the gentiles are treated of. The universal church in the earth is in the sight of the Lord as one man, just as heaven is (of which above, n. 59-72); but the church where the Word is, and where by it the Lord is known, is as the heart and as the lungs in that man. That all the viscera and members of the whole body derive life from the heart and lungs by various derivations, is known; so likewise those of the human race who are out of the church where the Word

is, live and constitute the members of that man. The conjunction of heaven by the Word with those who are distant, may also be compared to light, which is propagated from the middle round about: divine light is in the Word, and there the Lord with heaven is present, from which presence also those who are distant are in light; it would be otherwise if there were no Word. These things may be further elucidated by what was shown above in regard to the form of heaven, according to which the consociations and communications there are made. This arcanum however is comprehensible to those who are in spiritual light, but not to those who are only in natural light; for those who are in spiritual light clearly see innumerable things, which those who are only in natural light do not see, or see but as one obscure thing.

309. Unless such a Word had been given in this earth, the man of this earth would have been separated from heaven; and if separated from heaven, he would no longer have been rational, for the human rational exists from the influx of the light of heaven. The man also of this earth is such that he cannot receive immediate revelation, and by that he is instructed concerning divine truths, like the inhabitants of other earths, who have been treated of in a separate small work. For the former is more in worldly things, thus in externals, than the latter, and internal things are what receive revelation; if external things received it, the truth would not be understood. That the man of this earth is such, appears manifestly from those within the church, who, though they know from the Word about heaven, about hell, about the life after death, still in heart deny those things; among whom also are some who have more than others acquired the reputation of learning, and of whom it might, on that account, be supposed that they were wiser than others.

310. I have sometimes spoken with angels about

the Word, and said that it is despised by some on account of its simple style, and that nothing at all is known about its internal sense, and that for this reason it is not believed that so much wisdom lies concealed in it. The angels said that the style of the Word, though it appears simple in the sense of the letter, is still such that nothing can be at all compared to it in excellence, because divine wisdom lies concealed, not only in the entire sense, but also in each word; and that this wisdom shines forth in heaven; they wished to have it said that it is the light of heaven, because it is divine truth, for divine truth in heaven shines (see above, n. 132). They said also, that without such a Word there would be no light of heaven with the men of our earth, thus neither would there be conjunction of heaven with them; for as far as the light of heaven is present with man, so far there is conjunction, and so far likewise divine truth is revealed to him by the Word. The reason why man does not know that this conjunction is by the spiritual sense of the Word corresponding to its natural sense, is because the man of this earth does not know anything about the spiritual thought and speech of the angels, and that it is different from the natural thought and speech of men; and unless he knows this, he cannot at all know what the internal sense is, and that by it such conjunction can be given. They said also, that if man knew that there is such a sense, and should think from a knowledge of it when he reads the Word, he would come into interior wisdom, and would be still more conjoined with heaven, since by it he would enter into ideas similar to those of the angels.

---

#### HEAVEN AND HELL ARE FROM THE HUMAN RACE.

311. In the Christian world it is quite unknown, that heaven and hell are from the human race, for it is

believed that there were angels created from the beginning, and that from these was heaven; and that the devil or satan was an angel of light, but because he became rebellious, he was cast down with his crew, and that from these was hell. Angels wonder exceedingly that there should be such a belief in the Christian world, and still more that they should know nothing at all about heaven, when yet that is the primary of doctrine in the church; and because such ignorance prevails, they rejoiced in heart that it had pleased the Lord now to reveal to mankind many things respecting heaven, and also hell, and thereby as far as possible to dispel the darkness which is daily increasing, because the church has come to its end. They wish for this reason that I should assert from their mouths, that in the universal heaven there is not one angel who was so created from the beginning, nor in hell any devil who was created an angel of light and cast down; but that all, both in heaven and in hell, are from the human race; in heaven those who lived in the world in heavenly love and faith, in hell those who lived in infernal love and faith. Also that hell taken as a whole is what is called the devil and satan. That the hell which is to the back, where are those who are called evil *genii*, is called *the devil*, and that the hell which is in front, where are those who are called evil spirits, is called *satan*. What the one hell is, and what the other, will be told in the following pages. They said that the Christian world had taken such a faith respecting those in heaven and those in hell, from some passages in the Word, understood only according to the sense of the letter, and not illustrated and explained by genuine doctrine from the Word; when yet the sense of the letter of the Word, unless genuine doctrine enlightens, distracts the mind into various things, from which come ignorance, heresies, and errors.

312. That the man of the church so believes, is also because he believes that no man comes into heaven or

into hell before the time of the last judgment; of which he has conceived the opinion, that all visible things are then to perish, and that new things are to exist, and that the soul is then to return into its body, from which conjunction man will again live as a man. This faith involves the other about the angels, that they were so created from the beginning, for it cannot be believed that heaven and hell are from the human race, when it is believed that no man comes thither till the end of the world. But that man may be convinced that it is not so, it has been given me to be in company with angels, and also to speak with those who are in hell, and this now for some years, sometimes continually from morning to evening; and thus to be informed in regard to heaven and hell; and this in order that the man of the church may not continue any longer in his erroneous faith as to resurrection at the day of judgment and the state of the soul in the mean time; also as to the angels and the devil. This faith, because it is a belief of what is false, involves darkness, and with those who think on these things from their own intelligence, induces doubt, and at length denial. For they say in heart, how can so great a heaven, with so many constellations, and with the sun and the moon, be destroyed and dissipated? And how can the stars then fall from heaven to the earth, when yet they are larger than the earth? And how can bodies eaten up by worms, consumed by corruption, and scattered to all the winds, be gathered together again to their soul? Where is the soul in the mean time, and what is it when without the sense which it had in the body? Besides many such things, which, because they are incomprehensible, cannot become objects of faith, and with many destroy faith in regard to the life of the soul after death and heaven and hell, and therewith the other matters of faith of the church. That they have destroyed this faith is evident, from those who say, Who has ever come from heaven to us, and told



that it is so? What is hell? Is there any? What is this, that man is to be tormented with fire to eternity? What is the day of judgment? Has it not been expected in vain for ages? Besides other things, which imply a denial of all. Lest therefore those who think such things, as many do who from their worldly wisdom are called erudite and learned, should any longer trouble and seduce the simple in faith and heart, and induce infernal darkness respecting God, heaven, eternal life, and other things which depend on them, the interiors which are of my spirit have been opened by the Lord, and thus it has been given me to speak with all whom I have ever been acquainted with in the life of the body, after their decease; with some for days, with some for months, and with some for a year; and also with others so many that I should say too few if I should say a hundred thousand; many of whom were in the heavens, and many in the hells. I have also spoken with some two days after their decease, and have told them that preparations were now being made for their interment. To which they said, that they did well to reject that which had served them for a body and its functions in the world; and they wished me to say that they were not dead, but that they live equally men now as before, and that they had only migrated from one world into another, and that they are not aware of having lost anything, since they are in a body with its senses as before, and also in understanding and in will as before, and that they have thoughts and affections, sensations and desires, similar to those which they had in the world. Most of those who were recently dead, when they saw themselves living men as before, and in a similar state,—for after death every one's state of life is at first such as it had been in the world, but is successively changed with him, either into heaven or into hell,—were affected with new joy at being alive, and said that they had not believed this. They wondered very much that they should have lived in such ignorance

and blindness concerning the state of their life after death; and especially that the man of the church should be in such ignorance and blindness, when yet he, above all others in the whole world, can be in light in regard to these things. Then they first saw the cause of that blindness and ignorance, which is, that external things, which relate to the world and to the body, occupied and filled their minds to such a degree, that they could not be elevated into the light of heaven, and view the things of the church beyond its doctrinals; for from corporeal and worldly things, when they are loved so much as they are at this day, there flows in mere darkness, when men go farther.

313. A great many of the learned from the Christian world are astonished when they see themselves after their decease, in a body, in garments, and in houses, as in the world; and when they recollect what they had thought in regard to a life after death, the soul, spirits, and heaven and hell, they are moved with shame, and say that they thought foolishly, and that the simple in faith thought much more wisely than they. The learned, who had confirmed themselves in such things, and who had ascribed all things to nature, were explored, and it was discovered that their interiors were entirely closed, and their exteriors open, so that they had not looked to heaven, but to the world, consequently also to hell. For as far as the interiors are open, so far man looks to heaven, but as far as the interiors are closed and the exteriors open, so far he looks to hell; since the interiors of man are formed for the reception of all things of heaven, and the exteriors for the reception of all things of the world; and those who receive the world, and not heaven at the same time, receive hell.

314. That heaven is from the human race, may be evident also from this, that angelic minds and human minds are similar. Both enjoy the faculty of understanding, perceiving, and willing, and both are formed

to receive heaven; for the human mind is capable of wisdom as well as an angelic mind, but that it does not attain so much wisdom in the world, is because it is in an earthly body, and in that body its spiritual mind thinks naturally. But it is otherwise when it is loosed from its connection with that body; then it no longer thinks naturally, but spiritually; and when it thinks spiritually, then it thinks things incomprehensible and ineffable to the natural man; thus it becomes wise as an angel. From this it may be evident that the internal of man, which is called his spirit, is in its essence an angel (see above, n. 57); and when it is loosed from the earthly body, is equally in the human form as an angel. That an angel is in a perfect human form, may be seen above (n. 73-77). But when the internal of man is not open above, but only beneath, then after it is loosed from the body, it is still in a human form, but direful and diabolical; for it cannot look upwards to heaven, but only downwards to hell.

315. He who is instructed concerning divine order, can also understand that man was created that he might become an angel, because in him is the ultimate of order (n. 304), in which that can be brought into form which is of heavenly and angelic wisdom, and can be renewed and multiplied. Divine order never stops in the middle, and forms anything there without an ultimate, for it is not there in its fulness and perfection, but it goes to the ultimate; and when it is in its ultimate, then it forms something, and also by mediums there collected, renews and produces itself further, which is done by procreations. In the ultimate, therefore, is the seed-ground of heaven.

316. That the Lord rose again not only as to the spirit but also as to the body, is because the Lord, when He was in the world, glorified His whole Human, that is, made it Divine; for the soul, which He had from the Father, was of itself the very Divine, and the body was

made a likeness of the soul, that is, of the Father, thus also Divine. Hence it is that He, otherwise than any man, rose again as to both; which also He manifested to the disciples, who believed that they saw a spirit when they saw Him, by saying, *See my hands and my feet, that it is I Myself: feel of Me and see, for a spirit hath not flesh and bones as ye see Me have* (Luke xxiv. 36-38); by which He indicated, that He is a man not only as to spirit, but likewise as to body.

317. That it may be known that man lives after death, and according to his life in the world comes either into heaven or into hell, many things have been manifested to me concerning the state of man after death, which will be treated of in order in the following pages, when speaking of the world of spirits.

---

#### THE HEATHEN, OR PEOPLE OUT OF THE CHURCH, IN HEAVEN.

318. It is a common opinion that those who are born out of the church, who are called heathen or gentiles, cannot be saved, because they have not the Word, and thus are ignorant of the Lord, and without the Lord there is no salvation. But still it may be known that they also are saved, from this only, that the mercy of the Lord is universal, that is, towards every one; that they are born men as well as those who are within the church, who are respectively few; and that it is not their fault that they are ignorant of the Lord. Every one who thinks from any enlightened reason, may see that no man is born for hell, for the Lord is love itself, and His love is to will to save all: wherefore also He has provided that all may have religion, and by it acknowledgment of a Divine, and interior life; for to live according to religion is to live interiorly, since then

man looks to a Divine, and as far as he looks to this, so far he does not look to the world, but removes himself from the world, thus from the life of the world, which is exterior life.

319. That the gentiles are saved as well as Christians, those may know who know what it is which makes heaven with man; for heaven is in man, and those who have heaven in themselves come into heaven. Heaven in man is to acknowledge the Divine, and to be led by the Divine. The first and primary thing of every religion is, to acknowledge a Divine. A religion which does not acknowledge a Divine, is not religion; and the precepts of every religion have respect to worship, thus they teach how the Divine is to be worshipped, so that the worship may be acceptable to Him; and when this is fixed in one's mind, thus as far as he wills it, or as far as he loves it, so far he is led by the Lord. It is known that the gentiles live a moral life as well as Christians, and that many of them live a better life than Christians. Moral life is lived either for the sake of the Divine, or for the sake of men in the world; the moral life which is lived for the sake of the Divine is spiritual life. They appear alike in the external form, but in the internal they are altogether different; the one saves man, the other does not save him; for he who lives a moral life for the sake of the Divine, is led by the Divine, but he who lives a moral life for the sake of men in the world, is led by himself. This may be illustrated by an example. He who does no evil to his neighbor because it is contrary to religion, thus contrary to the Divine, from a spiritual origin abstains from doing evil; but he who does no evil to another merely on account of the fear of the law, of the loss of reputation, honor, or gain, thus for the sake of himself and the world, abstains from doing evil from a natural origin, and is led by himself: the life of the latter is natural, but that of the former is spiritual. The man whose moral life is spiritual, has

heaven in himself, but he whose moral life is only natural, has not heaven in himself. The reason is, that heaven flows in from above, and opens man's interiors, and through the interiors flows in into the exteriors; but the world flows in from below, and opens the exteriors, but not the interiors. For influx is not given from the natural world into the spiritual, but from the spiritual world into the natural; and therefore, if heaven be not received at the same time, the interiors are closed. Hence it may be seen who receive heaven in themselves, and who do not. But heaven in one is not the same as it is in another; it differs in each one according to his affection of good and thence of truth: those who are in the affection of good for the sake of the Divine, love divine truth, for good and truth love each other, and wish to be conjoined. For this reason the heathen, though they are not in genuine truths in the world, still from love receive them in the other life.

320. There was a certain spirit from among the gentiles, who had lived in the world in the good of charity according to his religion. When he heard Christian spirits reasoning concerning creeds, — for spirits reason much more fully and accurately with each other than men, especially concerning goods and truths, — he wondered at their disputing thus, and said that he did not wish to hear those things, for they reasoned from appearances and fallacies; instructing them thus: "If I am good, I can know what is true from good itself, and what I do not know, I can receive."

321. I have been instructed on many occasions, that the gentiles who have led a moral life and in obedience and subordination, and have lived in mutual charity according to their religion, and have thence received something of conscience, are accepted in the other life, and are there instructed with solicitous care by angels, in the goods and truths of faith; and that when they are being instructed, they behave themselves modestly, intelli-

gently, and wisely, and easily receive truths, and are imbued with them. They have formed to themselves no principles of the false contrary to the truths of faith, which are to be shaken off, still less scandals against the Lord, like many Christians, who cherish no other idea of Him than as of a common man. The gentiles, on the contrary, when they hear that God became Man, and thus manifested Himself in the world, immediately acknowledge it and adore the Lord, saying that God has fully manifested Himself because He is the God of heaven and of earth, and because the human race are His. It is a divine truth, that without the Lord there is no salvation; but this is to be understood thus, that there is no salvation but from the Lord. There are in the universe many earths, and all full of inhabitants, of whom scarcely any know that the Lord assumed the Human in our earth. Yet because they adore the Divine under a human form, they are accepted and led of the Lord. On this subject more may be seen in a small treatise concerning THE EARTHS IN THE UNIVERSE.

322. There are among gentiles, as among Christians, both wise and simple. That I might be instructed as to their quality, it has been given me to speak with both, sometimes for hours and days. But at this day there are no such wise ones as in ancient times, especially in the ancient church, which was diffused over a great part of Asia, from which religion emanated to many nations. That I might know what they were, it has been granted me to have familiar conversation with some of them. There was a certain one with me, who was among the wiser men of his time, and consequently well known in the learned world, with whom I conversed on various subjects; it was given me to believe that it was Cicero. And because I knew that he was a wise man, I conversed with him about wisdom, intelligence, order, and the Word, and lastly concerning the Lord. Of wisdom he said that no other wisdom is given than

that which is of life, and that wisdom cannot be predicated of anything else; of intelligence, that it is from wisdom; of order, that it is from the Supreme God, and that to live in that order is to be wise and intelligent. As to the Word, when I read to him something from the prophetic parts, he was exceedingly delighted, especially with this, that each of the names and each of the words signified interior things, wondering greatly that the learned at this day are not delighted with such study. I saw plainly that the interiors of his thought or mind were open. He said that he could not approach, because he perceived something more holy than he could bear, for he was so affected interiorly. At length I spoke with him concerning the Lord, saying that He was born a Man, but conceived of God, and that he put off the maternal human, and put on a Divine Human, and that it is He who governs the universe. To this he replied, that he knew several things respecting the Lord, and perceived in his way, that if mankind was to be saved, it could not have been otherwise effected. In the meantime some bad Christians infused various scandals; but he did not regard them, saying that it was not strange, because in the life of the body they had imbibed unbecoming ideas on the subject, and until such ideas were dispersed, they could not admit confirmations, as those do who are in ignorance.

323. It has also been granted me to speak with others who had lived in ancient times, and who were among the more wise. They were seen first in front at a distance, and there they could perceive the interiors of my thoughts, thus many things fully: from one idea of thought they could know the entire series, and fill it with the delightful things of wisdom, with pleasant representations. From this it was perceived that they were among the more wise, and it was said that they were of the ancients. And so they came up nearer; and when I then read to them something from the Word, they

were very greatly delighted. I perceived their delight itself and their enjoyment, which arose mostly from this, that all and each of the things which they heard from the Word, were representative and significative of heavenly and spiritual things. They said that in their time, when they lived in the world, their mode of thinking and speaking, and also of writing, was of this nature, and that this was the study of their wisdom.

324. But as to what concerns the gentiles of the present day, they are not so wise, but most of them are simple in heart; still those of them who have lived in mutual charity receive wisdom in the other life: respecting whom an instance or two may be mentioned. When I read the xvii. and xviii. chapters of Judges, concerning Micah, that the sons of Dan took away his graven image, the Teraphim, and the Levite, there was a spirit from the gentiles present, who in the life of the body had adored a graven image. When he listened attentively to what was done to Micah, and in what grief he was on account of his graven image, which the Danites took away, he also was so much grieved that he scarcely knew what to think, by reason of interior grief. This grief was perceived, and at the same time the innocence in all his affections. Christian spirits also were present and observed him; and they wondered that the worshipper of a graven image should be moved with so great affection of mercy and of innocence. Afterwards good spirits spoke with him, saying, that a graven image should not be worshipped, and that he could understand this because he was a man; but that he ought to think beyond the graven image, of God the Creator and Governor of the whole heaven and the whole earth, and that that God was the Lord. When this was said, it was given to perceive the interior affection of his adoration, which was communicated to me, and was much more holy than with Christians. From this it may be manifest, that the gentiles come into heaven more easily than Christians at

this day, according to the words of the Lord in Luke: *Then shall they come from the east and the west, and from the north and the south, and shall sit down in the kingdom of God. And lo, there are last who shall be first, and there are first who shall be last* (xiii. 29, 30). For in the state in which that spirit was, he could be imbued with all things of faith, and receive them with interior affection; there was with him the mercy which is of love, and in his ignorance there was innocence; and when these are present, all things of faith are received as it were spontaneously, and this with joy. He was afterwards received among the angels.

325. A choir at a distance was heard one morning, and from the representations of the choir it was given to know that they were Chinese, for they exhibited a species of a woolly goat, also a cake of millet, and an ebony spoon, as also the idea of a floating city. They desired to come nearer to me, and when they applied themselves, they said that they wished to be alone with me, that they might open their thoughts; but it was said to them that they were not alone, and that there were others who were indignant at their wishing to be alone, when yet they were guests. On perceiving their indignation, they began to think whether they had transgressed against their neighbor, and whether they had claimed anything to themselves which belonged to others. Thoughts in the other life being all communicated, it was given to perceive the commotion of their mind; it consisted of an acknowledgment that possibly they had injured them, also of shame thence, and at the same time of other worthy affections; from which it was known that they were endued with charity. Presently I spoke with them, and at last about the Lord. When I called Him Christ there was a certain repugnance perceived with them; but the cause was discovered, that they brought this from the world, in consequence of knowing that Christians lived worse than they did, and in no charity. When, however,

I called Him simply Lord, they were interiorly moved. They were then instructed by angels that the Christian doctrine, beyond every other in the world, prescribes love and charity, but that there are few who live according to it. There are gentiles who, when they lived in the world, knew both from conversation and report, that Christians lead bad lives, as in adultery, in hatred, in quarrelling, in drunkenness, and the like, which they themselves abhorred, because such things are contrary to their religion. These in the other life are more afraid than others of receiving the truths of faith; but they are instructed by angels that the Christian doctrine, and the faith itself, teaches altogether otherwise; yet that Christians live less according to their doctrinals than the gentiles. When they perceive these things, they receive the truths of faith, and adore the Lord, but more tardily than others.

326. It is common for gentiles who have adored any god under an image or statue, or any graven thing, when they come into the other life, to be introduced to some who are in the place of their gods or idols, in order that they may put away their fantasies; and when they have been with them for some days, they are withdrawn. Those who have adored men, are also sometimes introduced to them, or to others in the place of them; as many of the Jews, to Abraham, Jacob, Moses, and David; but when they perceive that they are men like others, and that they cannot afford any aid, they are ashamed, and are carried to their own places, according to their lives. Among the gentiles in heaven, the Africans are most beloved, for they receive the goods and truths of heaven more easily than others. They wish especially to be called obedient, but not faithful; they say that Christians, because they have the doctrine of faith, may be called faithful, but not they, unless they receive the doctrine, or, as they say, are able to receive it.

327. I have spoken with some who were in the ancient church. By the ancient church is meant that which was after the flood, then extending through many kingdoms, namely, Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philistea even to Tyre and Zidon, and through the land of Canaan, on this side and beyond the Jordan. The men of this church knew about the Lord that He was to come, and were imbued with the goods of faith, but still they fell away, and became idolaters. They were in front towards the left, in a dark place, and in a miserable state. Their speech was like the sound of a pipe, of one tone, almost without rational thought. They said that they had been there for many ages, and that they are sometimes taken out that they may serve others for certain uses, which are vile. From them it was given me to think about many Christians, who are not outwardly idolaters, but inwardly, since they are worshippers of themselves and of the world, and deny the Lord in heart, — what lot awaits them in the other life.

328. That the church of the Lord is spread over all the globe, thus is universal, and that all those are in it who have lived in the good of charity according to their religion; and that the church, where the Word is and by it the Lord is known, is to those who are out of the church as the heart and lungs in man, from which all the viscera and members of the body live variously according to their forms, situations, and conjunctions, may be seen above (n. 308).

---

INFANTS IN HEAVEN.

329. It is the belief of some, that only infants who are born within the church come into heaven, but not those who are born out of the church; because, they say, infants within the church are baptized, and by baptism

initiated into the faith of the church: but they do not know, that no one has heaven or faith by baptism; for baptism is only for a sign and memorial that man is to be regenerated, and that he can be regenerated who is born within the church, since there is the Word, where are the divine truths by which regeneration is effected, and there the Lord is known, from whom regeneration is. Let them know, therefore, that every infant, wheresoever he is born, whether within the church or out of it, whether of pious parents or of impious, when he dies is received by the Lord, and is educated in heaven, and according to divine order is taught and imbued with the affections of good, and by them with the knowledges of truth; and afterwards, as he is perfected in intelligence and wisdom, he is introduced into heaven, and becomes an angel. Every one who thinks from reason, may know that no one is born for hell, but all for heaven, and that man himself is in fault, that he comes into hell; but that infants can as yet be in no fault.

330. Infants who die, are equally infants in the other life: they have a like infantile mind, a like innocence in ignorance, and a like tenderness in all things; they are only in the rudiments of the capacity of becoming angels; for infants are not angels, but they become angels. For every one on leaving this world, enters the other in a similar state of life; an infant in the state of an infant, a child in the state of a child; a youth, a man, an old man, in the state of a youth, of a man, and of an old man; but afterwards the state of each one is changed. The state of infants exceeds the state of all others in this, that they are in innocence, and that evil is not yet rooted in them from actual life; innocence also is such, that all things of heaven may be implanted in it, for innocence is the receptacle of the truth of faith and of the good of love.

331. The state of infants in the other life is much better than the state of infants in the world, for they are

not clothed with an earthly body, but with such a body as are the angels. The earthly body in itself is heavy; it does not receive its first sensations and first motions from the interior or spiritual world, but from the exterior or natural world; therefore infants in the world must learn to walk, to move their limbs, and to speak; and even their senses, as seeing and hearing, must be opened by use. It is otherwise with infants in the other life; because these are spirits, they act immediately according to their interiors. They walk without practice; they speak also, but at first from general affections, not yet so well distinguished into ideas of thoughts; in a short time, however, they are initiated also into these ideas, and this because their exteriors are homogeneous with their interiors. That the speech of angels flows from affections variegated by the ideas of thought, so that their speech is altogether conformable to their thoughts from affection, may be seen above (n. 234-245).

332. Infants, as soon as they are raised up, which takes place soon after their decease, are taken into heaven, and delivered to angels of the female sex, who in the life of the body tenderly loved infants, and at the same time loved God: these, because in the world they loved all infants from a sort of maternal tenderness, receive them as their own, and the infants also, from an innate disposition, love them as their own mothers. There are as many infants with each one, as she desires from a spiritual parental affection. This heaven appears in front straight before the forehead, and directly in the line or radius in which the angels look to the Lord. Its situation is there, because all infants are under the immediate auspices of the Lord, and the heaven of innocence, which is the third heaven, flows in with them.

333. Infants are of different dispositions, some of the disposition of the spiritual angels, and some of the disposition of the celestial angels; the infants who are of a celestial disposition appear in that heaven to the right,

and those who are of a spiritual disposition appear to the left. All infants, in the Greatest Man, which is heaven, are in the province of the eyes; those in the province of the left eye, who are of a spiritual disposition, and those in the province of the right eye, who are of a celestial disposition; and this because the Lord appears to the angels who are in the spiritual kingdom before the left eye, and to those who are in the celestial kingdom before the right eye (see above, n. 118). From this fact, that infants are in the province of the eyes in the Greatest Man, or heaven, it is also evident that infants are under the immediate sight and auspices of the Lord.

334. How infants are educated in heaven, shall also be told in few words. From their tutoress they learn to speak; their first speech is merely a sound of affection, which by degrees becomes more distinct, as the ideas of thought enter; for the ideas of thought from the affections constitute all angelic speech, as may be seen in its own chapter (n. 234-245). Into their affections, which all proceed from innocence, are first insinuated such things as appear before their eyes, and are delightful; and as these things are from a spiritual origin, the things of heaven flow into them at the same time, by which their interiors are opened, and thus they are daily perfected. After this first age is passed, they are transferred into another heaven, where they are instructed by masters; and so on.

335. Infants are instructed principally by representatives fitted to their capacities, the beauty of which, and at the same time the fulness of wisdom from within, exceed all belief; thus by degrees is insinuated into them intelligence, which derives its soul from good. It is here allowed to mention two representatives, which it was granted me to see, from which it may be concluded as to the rest. First, they represented the Lord rising from the sepulchre, and at the same time the uniting of His Human with the Divine; which was done in a man-

ner so wise as to exceed all human wisdom, and at the same time in an innocent infantile manner. They also presented the idea of a sepulchre, but not at the same time the idea of the Lord, except so remotely that it was scarcely perceived that it was the Lord, and only as it were from afar; because in the idea of a sepulchre there is something funereal, which they thus removed. Afterwards they cautiously admitted into the sepulchre something atmospheric, yet appearing like very rare water, by which they signified, also with becoming remoteness, spiritual life in baptism. Afterwards I saw represented by them the descent of the Lord to the bound, and His ascent with the bound into heaven, and this with incomparable prudence and piety; and, what was infantile, they let down small cords, almost invisible, very soft and tender, by which they raised up the Lord in His ascent; always in holy fear, lest anything in the representative should border upon anything in which there was not what is spiritual and heavenly: besides other representatives in which they are, and by which they are brought into the knowledges of truth and the affections of good; as, for example, plays suitable to their infantile minds.

336. How tender their understanding is, was also shown. When I prayed the Lord's prayer, and they then flowed from their intellect into the ideas of my thought, it was perceived that their influx was so tender and soft, as to be almost of affection alone; and at the same time it was then observed that their intellect was open even from the Lord, for what proceeded from them was like something flowing through them. The Lord also flows into the ideas of infants chiefly from the inmosts, for nothing closes those ideas, as with adults, no false principles obstructing the understanding of truth, nor any life of evil obstructing the reception of good, and thus the reception of wisdom. From these things it may be manifest, that infants do not come instantly after death into an angelic state, but are succe-



sively introduced by the knowledges of good and truth, and this according to all heavenly order; for the very least things of their disposition are known to the Lord, and therefore according to all and each of the movements of their inclination, they are led to receive the truths of good and the goods of truth.

337. How all things are insinuated into them by delightful and pleasant things which are suited to their genius, has been also shown to me; for it was given me to see infants handsomely clothed, having around the breast garlands of flowers, resplendent with the most beautiful and heavenly colors, and likewise around their tender arms. Once it was also given me to see infants with their attendants, in company with maidens, in a paradisaal garden most beautifully adorned, not so much with trees, as with laurel arbors and covered walks, and with paths leading inwards. The infants themselves then appeared clothed as described above, and when they entered, the flowers over the entrance shone forth most joyfully. From this may be manifest what delights they have, and also that by pleasant and delightful things they are introduced into the goods of innocence and charity, that are thus continually insinuated into them from the Lord.

338. It was shown me, by a mode of communication familiar in the other life, what the ideas of infants are when they see any objects; they were as if each and every object were alive; whence in every idea of their thought there is life. And it was perceived, that infants on earth have nearly the same ideas when they are in their little plays, for as yet they have not reflection, such as adults have, as to what is inanimate.

339. It was said above that infants are of a genius either celestial or spiritual: those who are of a celestial genius are well distinguished from those who are of a spiritual genius. The former think, speak, and act very softly, so that scarcely anything appears but what flows

from the good of love to the Lord and towards other infants; but the latter not so softly, but in everything with them there appears a sort of vibration, as of wings. The difference is also evident from their indignation, and from other things.

340. Many may suppose that infants remain infants in heaven, and that they are as infants among the angels. Those who do not know what an angel is, may have been confirmed in that opinion, from the images here and there in churches, where angels are represented as infants. But the case is altogether otherwise: intelligence and wisdom make an angel; and so long as infants have not intelligence and wisdom, they are indeed with angels, yet they are not angels; but when they are intelligent and wise, then first they become angels. Indeed, what I have wondered at, they do not then appear as infants, but as adults, for they are no longer of an infantile genius, but of a more mature angelic genius; intelligence and wisdom produce this effect. The reason that infants, as they are perfected in intelligence and wisdom, appear more mature, thus as youths and young men, is, because intelligence and wisdom are essential spiritual nourishment; therefore the things which nourish their minds also nourish their bodies, and this from correspondence; for the form of the body is but the external form of the interiors. It is to be known that infants in heaven do not advance in age beyond early youth, and stop there to eternity. That I might know for certain that it is so, it has been given me to speak with some who were educated as infants in heaven, and who had grown up there; with some also when they were infants, and afterwards with the same when they became youths; and from them I have heard the course of their life from one age to another.

341. That innocence is the receptacle of all things of heaven, and thus that the innocence of infants is the plane of all the affections of good and truth, may be

evident from what was shown above (n. 276-283), in regard to the innocence of the angels in heaven, namely, that innocence is to be willing to be led by the Lord, and not by self; consequently that man is so far in innocence as he is removed from his own proprium, and as far as any one is removed from his own proprium, so far he is in the proprium of the Lord. The proprium of the Lord is what is called the Lord's justice and merit. But the innocence of infants is not genuine innocence, because it is as yet without wisdom. Genuine innocence is wisdom, for so far as any one is wise, so far he loves to be led by the Lord; or what is the same, as far as any one is led by the Lord, so far he is wise. Infants therefore are led on from external innocence, in which they first are, which is called the innocence of infancy, to internal innocence, which is the innocence of wisdom. This innocence is the end of all their instruction and progress; and so, when they come to the innocence of wisdom, the innocence of infancy, which in the mean time had served them for a plane, is then conjoined to them. What the innocence of infants is, was represented to me by something wooden, almost void of life, which is vivified as they are perfected by the knowledges of truth and the affections of good. Afterwards it was represented what genuine innocence is, by a most beautiful infant full of life and naked: for the innocent themselves, who are in the innermost heaven, and thus nearest to the Lord, before the eyes of other angels do not appear otherwise than as infants, and some of them naked; for innocence is represented by nakedness without shame, as is read concerning the first man and his wife in paradise (Gen. iii. 25); wherefore also, when their state of innocence was lost, they were ashamed of their nakedness, and hid themselves (chap. iii. 7, 10, 11). In a word, the wiser the angels are, the more innocent they are, and the more innocent they are, the more they appear to themselves as infants; hence it is that

infancy, in the Word, signifies innocence (see above, n. 278).

342. I have questioned with angels concerning infants, whether they are pure from evils, because they have no actual evil, like adults; but it was told me that they are equally in evil, indeed, that they also are nothing but evil; but that they, like all angels, are withheld from evil and held in good by the Lord, so that it appears to them as if they were in good of themselves. For this reason also infants, after they become adults in heaven, lest they should be in a false opinion of themselves, that the good with them is from them and not from the Lord, are sometimes let back into their evils which they have received hereditarily, and are left in them, until they know, acknowledge, and believe that the case is so. A certain one also, the son of a certain king, who died an infant, and grew up in heaven, was of a similar opinion. He was therefore let back into the life of evils in which he was born, and then I perceived, from the sphere of his life, that he had a disposition to domineer over others, and esteemed adulteries as nothing, which evils he had derived hereditarily from his parents; but after he had acknowledged that he was such, he was then again received among the angels, with whom he was before. No one in the other life ever suffers punishment on account of hereditary evil, because it is not his, thus it is not his fault that he is such; but he suffers on account of the actual evil which is his own, thus as far as he has appropriated to himself hereditary evil by actual life. That infants when they become adult, are let back into a state of their hereditary evil, is not, therefore, that they may suffer punishment for it; but that they may know that of themselves they are nothing but evil, and that by the mercy of the Lord they are taken from the hell which is with them into heaven, and that they are in heaven, not from any merit of their own, but from the Lord; and thus that they may not

boast before others of the good which is with them, for this is contrary to the good of mutual love, as it is contrary to the truth of faith.

343. Several times when some infants have been together with me in choirs, being as yet altogether infantile, they were heard as something tender and inordinate, so that they did not yet act as one, as they do afterwards, when they have become more mature; and, what I wondered at, the spirits with me could not refrain from leading them to speak; such desire is innate in spirits. But it was each time observed that the infants resisted, not being willing so to speak. The resistance and repugnance, which was with a species of indignation, I have often perceived; and when any liberty of speaking was given them, they said only *that it was not so*. I have been instructed that such is the temptation of infants, in order that they may learn and get accustomed not only to resist what is false and evil, but also that they may not think, speak, and act from another, consequently that they may not suffer themselves to be led by any other than the Lord alone.

344. From the things which have been stated, it may be evident what the education of infants is in heaven, namely, that by the intelligence of truth and the wisdom of good they are introduced into angelic life, which is love to the Lord and mutual love, in which is innocence. But how contrary the education of infants on earth is, with many, may be evident from this example: I was in the street of a great city, and I saw little boys fighting with each other; a crowd flocked around, which beheld this with much gratification, and I was informed that parents themselves excite their little boys to such combats. The good spirits and angels, who saw those things through my eyes, felt such aversion at it, that I perceived their horror; and especially at this, that parents incite them to such things; saying, that in this way parents extinguish in the earliest age all the

mutual love and all the innocence which infants have from the Lord, and initiate them into hatred and revenge; consequently, that they by their own efforts exclude their children from heaven, where is nothing but mutual love. Let parents, therefore, who wish well to their children, beware of such things.

345. What the difference is between those who die infants and those who die adults, shall also be told. Those who die adults have a plane acquired from the earthly and material world, and they carry it with them. This plane is their memory and its corporeal natural affection; this remains fixed, and is then quiescent; but still it serves their thought after death for an ultimate plane, for the thought flows into it. Hence it is that such as that plane is, and such as is the correspondence of the rational with the things which are there, such is the man after death. But infants who die infants, and are educated in heaven, have not such a plane, but a spiritual-natural plane, since they derive nothing from the material world and the earthly body; on which account they cannot be in so gross affections and thence thoughts, for they derive all things from heaven. Moreover infants do not know that they were born in the world, and so they believe that they were born in heaven. They do not, then, know of any other nativity than spiritual nativity, which is effected by the knowledges of good and truth and by intelligence and wisdom, from which man is man; and because these are from the Lord, they believe, and love to believe, that they are of the Lord Himself. But still the state of men who grow up on earth may become equally as perfect as the state of infants who grow up in heaven, if they remove corporeal and earthly loves, which are the loves of self and the world, and in their place receive spiritual loves.

## THE WISE AND THE SIMPLE IN HEAVEN.

346. It is believed that the wise will have glory and eminence above the simple in heaven, because it is said in Daniel, *They that be intelligent shall shine as with the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever* (xii. 3). But few know who are meant by the intelligent, and by those who justify [turn to righteousness]. It is commonly believed that they are those who are called the erudite and learned, especially those who have taught in the church, and who have excelled others in learning and in preaching, and still more those among them who have converted many to the faith. All such in the world are believed to be the intelligent, but still they are not the intelligent in heaven of whom those words are spoken, unless their intelligence be heavenly intelligence: what this is, will be told in what now follows.

347. Heavenly intelligence is interior intelligence, arising from the love of truth, not for the sake of any glory in the world, nor for the sake of any glory in heaven, but for the sake of truth itself, with which they are inmost affected and delighted. Those who are affected and delighted with truth itself, are affected and delighted with the light of heaven; and they who are affected and delighted with the light of heaven, are also affected and delighted with divine truth, yea, with the Lord Himself; for the light of heaven is divine truth, and divine truth is the Lord in heaven (see above, n. 126-140). This light does not enter except into the interiors of the mind; for the interiors of the mind are formed for receiving that light, and as it enters, it also affects and delights; for whatever flows in from heaven and is received, has in it something delightful and pleasant. Hence is the genuine affection of truth, which is an affection of truth

for the sake of truth. Those who are in this affection, or what is the same thing, who are in this love, are in heavenly intelligence, and shine in heaven as with the splendor of the firmament. They shine thus because divine truth, wheresoever it is in heaven, gives light (see above, n. 132); and the expanse of heaven, from correspondence, signifies that interior intellectual, as well with angels as with men, which is in the light of heaven. But those who are in the love of truth either for the sake of glory in the world, or for the sake of glory in heaven, cannot shine in heaven, since they are not delighted and affected with the light itself of heaven, but with the light of the world; and this light without that, in heaven is mere thick darkness. For the glory of self predominates, because it is the end in view; and when that glory is the end, the man regards himself principally, and the truths which are subservient to his own glory he regards only as means to the end, and as instruments of service. For he who loves divine truths for the sake of his own glory regards himself in divine truths, and not the Lord. For this reason he turns his sight, which is that of the understanding and faith, from heaven to the world, and from the Lord to himself. Hence it is that such are in the light of the world, and not in the light of heaven. These in the external form, thus before men, appear equally as intelligent as those who are in the light of heaven, because they speak in a similar manner, and sometimes in external appearance more wisely, because excited by self-love, and taught to counterfeit heavenly affections; but still, in the internal form, in which they appear before the angels, they are altogether of another character. From these things it may in some degree be manifest, who those are who are meant by the intelligent, who will shine in heaven as with the splendor of the firmament; but who those are who are meant by those justifying many, who will shine as the stars, shall now be told.

348. By those who justify many, are meant those who are wise, and in heaven those are called wise who are in good, and those are in good who apply divine truths immediately to the life; for divine truth, when it becomes of the life, becomes good, since it becomes of the will and love, and whatever is of the will and love, this is called good: these therefore are called wise, for wisdom is of the life. On the other hand those are called intelligent who do not apply divine truths immediately to the life, but first to the memory, from which they are afterwards taken and applied to life. How and how much the wise and the intelligent differ in the heavens, may be seen in the chapter which treats of the two kingdoms of heaven, the celestial and the spiritual (n. 20-28), and in the chapter which treats of the three heavens (n. 29-40). Those who are in the celestial kingdom of the Lord, consequently who are in the third or inmost heaven, are called just, because they attribute nothing of justice to themselves, but all to the Lord; the justice of the Lord in heaven is the good which is from the Lord. These therefore are meant here by those who justify; and these also are those concerning whom the Lord says, *The just shall shine forth as the sun in the kingdom of their Father* (Matt. xiii. 43). That they shine as the sun, is because they are in love to the Lord from the Lord, and that love is understood by the sun, may be seen above (n. 116-125): the light also with them is flamy, and the ideas of their thought partake of the flamy, because they receive the good of love immediately from the Lord as the sun in heaven.

349. All who have procured to themselves intelligence and wisdom in the world, are received in heaven, and become angels, every one according to the quality and quantity of his intelligence and wisdom. For, whatever a man acquires to himself in the world, this remains, and he carries it with him after death, and also it is increased and filled, but within the degree of the

affection and desire of truth and its good, and not beyond it. Those who had but little affection and desire, receive but little, yet still as much as they can receive within that degree; but those who had much affection and desire receive much: the degree itself of affection and desire is as the measure, which is increased to the full, more therefore to him who has a great measure, and less to him who has a small one. The reason that it is so, is because the love, to which belong affection and desire, receives all that which is agreeable to itself; hence as much as the love is, so much he receives. This is meant by the Lord's words: *To every one who hath, shall be given, that he may have more abundantly* (Matt. xiii. 12; xxv. 29). *Into his bosom shall be given good measure, pressed down, shaken together, and running over* (Luke vi 38).

350. All are received into heaven who have loved truth and good for the sake of truth and good; those therefore who have loved much, are they who are called wise, but those who have loved little, are they who are called simple. The wise in heaven are in much light, but the simple in heaven are in less light; every one according to the degree of his love of good and truth. To love truth and good for the sake of truth and good, is to will them and to do them; for those who will and do, love, but not those who do not will and do. These also are they who love the Lord, and are loved by the Lord, since good and truth are from the Lord; and because good and truth are from the Lord, the Lord also is in them, consequently He is also with those who receive good and truth in their life by willing and doing. Man also, viewed in himself, is nothing else but his own good and truth, because good is of his will and truth is of his understanding, and man is such as his will and understanding are: hence it is manifest that man is so far loved by the Lord, as his will is formed from good, and his understanding is formed from truth. To be

loved by the Lord is also to love the Lord, since love is reciprocal; for the Lord gives to him who is loved the faculty of loving.

351. It is believed in the world that those who know many things, whether it be from the doctrines of the church and the Word, or from sciences, see truths more interiorly and acutely than others, thus that they are more intelligent and more wise; such persons believe so concerning themselves: but what true intelligence and wisdom are, what spurious, and what false, shall be told in what now follows. True intelligence and wisdom are to see and perceive what is true and good, and thence what is false and evil, and to distinguish them well, and this from interior intuition and perception. With every man there are interiors and exteriors; interiors are what are of the internal or spiritual man, but exteriors are what are of the external or natural man; as the interiors are formed and make one with the exteriors, so man sees and perceives. The interiors of man can be formed only in heaven, but the exteriors are formed in the world; when the interiors are formed in heaven, then the things which are there flow into the exteriors which are from the world, and form them to correspondence, that is, that they may act as one with them; when this is done, man sees and perceives from the interior. That the interiors may be formed, the only means is, that man should look to the Divine and to heaven; for, as was said, the interiors are formed in heaven; and man then looks to the Divine, when he believes in the Divine, and believes that from the Divine is all truth and good, consequently all intelligence and wisdom; and he then believes in the Divine, when he is willing to be led by the Divine. Thus, and not otherwise, the interiors of man are opened. The man who is in that faith and in a life according to the faith, has the power and faculty of understanding and being wise. But in order to become intelligent and

wise, he must learn many things, not only those which are of heaven, but also those which are of the world; those which are of heaven, from the Word and from the church, and those which are of the world, from the sciences. As far as man learns and applies to life, so far he becomes intelligent and wise, for so far the interior sight which is of his understanding, and the interior affection which is of his will, are perfected. The simple of this class are those whose interiors are open, but not so cultivated by spiritual, moral, civil, and natural truths; they perceive truths when they hear them, but do not see them in themselves; but the wise of this class are those whose interiors are not only open, but also cultivated; these also see truths in themselves, and perceive them. From these things it is manifest, what true intelligence and wisdom are.

352. Spurious intelligence and wisdom are not to see and perceive what is true and good, and thence what is false and evil, from within, but only to believe that to be true and good, and that to be false and evil, which are said to be so by others, and then to confirm it. Those who do not see truth from truth, but from another, can take up and believe what is false as well as what is true, and also confirm it until it appears as truth; for whatever is confirmed puts on the appearance of truth, and there is nothing which cannot be confirmed. The interiors of those are open only from beneath, but their exteriors are open as far as they have confirmed themselves. For this reason the light from which they see is not the light of heaven, but it is the light of the world, which is called natural light [*lumen*]. In this light falses can shine like truths; indeed, when they are confirmed, they can be resplendent, but not in the light of heaven. Of this class, those are less intelligent and wise who have confirmed themselves much, and those are more intelligent and wise who have confirmed themselves little. From these things it is manifest what spurious

intelligence and wisdom are. But those are not of this class, who in childhood supposed those things to be true which they heard from their masters, if in a riper age when they think from their own understanding, they do not remain in them, but desire truth, and from desire seek it, and when they find it, are interiorly affected; these, because they are affected with truth for the sake of truth, see the truth before they confirm it. This may be illustrated by an example. There was a discourse among spirits, whence it is that animals are born into all the science suitable to their natures, but not man; and it was said that the reason is, because animals are in the order of their life, but not man; who must, therefore, be led into order by knowledges and sciences. But if man were born into the order of his life, which is to love God above all things, and his neighbor as himself, he would be born into intelligence and wisdom, and hence also into the belief of all truth, so far as he acquires knowledges. The good spirits immediately saw this, and perceived that it was so, and this only from the light of truth; but the spirits who had confirmed themselves in faith alone, and had thereby thrown aside love and charity, could not understand it, because the light of the false confirmed with them had obscured the light of truth.

353. False intelligence and wisdom is all that which is without acknowledgment of the Divine; for all those who do not acknowledge a Divine, but nature instead of the Divine, think from the corporeal sensual faculty, and are merely sensual, however erudite and learned they are believed to be in the world; but their erudition does not ascend beyond such things in the world as appear before the eyes, which they keep in the memory and look at almost materially, although the same sciences are what serve the truly intelligent for the forming of the understanding. By the sciences are meant the various kinds of experimental knowledge, as physics,

astronomy, chemistry, mechanics, geometry, anatomy, psychology, philosophy; the history of kingdoms, and also of the learned world; criticisms and languages. Prelates who deny a Divine, do not elevate their thoughts above the sensual things of the external man; they do not regard the things of the Word otherwise than as others regard the sciences, nor do they make them matters of thought or of any intuition by an enlightened rational mind, because their interiors are closed, and at the same time with them the exteriors next to the interiors. That they are closed, is because they have turned themselves away from heaven, and have turned backwards those things which were capable of looking thither, which are the interiors of the human mind, as was said above: hence it is that they cannot see what is true and good, since to them these are in thick-darkness, but what is false and evil is in light. Still however sensual men can reason, some of them more cunningly and acutely than others, but from the fallacies of the senses confirmed by their scientifics; and because they can thus reason, they also believe themselves wiser than others. The fire which kindles with affection their reasonings, is the fire of the love of self and the world. These are they who are in false intelligence and wisdom, and who are meant by the Lord in Matthew: *Seeing they see not, and hearing they hear not, neither do they understand* (xiii. 13-15). And in another place: *These things are hid from the intelligent and wise, and revealed to infants* (xi. 25, 26).

354. It has been granted me to speak with many of the learned after their departure from the world; with some who were of most distinguished reputation, and were celebrated by their writings in the literary world, and with some who were not so celebrated, but still had hidden wisdom in themselves. Those who in heart denied the Divine, however they confessed Him with the mouth, were become so stupid, that they could scarcely

comprehend any civil truth, still less any spiritual truth. It was perceived, and also seen, that the interiors of their minds were so closed that they appeared as black, since such things in the spiritual world are presented to the sight, and thus that they could not endure any heavenly light, nor admit any influx from heaven. That blackness, in which their interiors appeared, was greater and more extended with those who had confirmed themselves against the Divine by the scientifics of their learning. Such in the other life receive with delight all that is false, which they imbibe as a sponge does water; and they repel all truth, as an elastic bony substance repels what falls upon it. It is said also, that the interiors of those who have confirmed themselves against the Divine, and in favor of nature, are ossified; their head also appears callous, as of ebony, even to the nose — an indication that they have no longer any perception. They who are of this description are immersed in quagmires, which appear like bogs, where they are kept in agitation by the fantasies into which their fables are turned. Their infernal fire is the lust of glory and of a name, from which lust they inveigh one against another, and from infernal ardor torment those there who do not worship them as deities; and this they do to each other by turns. Into such things all the learning of the world is changed, which has not received into itself light from heaven by the acknowledgment of the Divine.

355. That they are such in the spiritual world, when they come thither after death, may be concluded from this alone, that all things which are in the natural memory, and immediately conjoined to the things of bodily sense, as are such scientifics as have been mentioned just above, are then quiescent, and only the rational things derived from them serve for thought and for discourse there. For man carries with him all the natural memory, but the things which are in it are not under his view, and do not come into his thought, as

when he lived in the world. He can take nothing from it, and produce it in spiritual light, because the things in it are not objects of that light. But the rational or intellectual things, which man acquired from the sciences whilst he lived in the body, agree with the light of the spiritual world; consequently, as far as the spirit of man is made rational by knowledges and sciences in the world, so far he is rational after being loosed from the body; for then man is a spirit, and it is the spirit which thinks in the body.

356. With respect however to those who by knowledges and sciences have procured to themselves intelligence and wisdom, who are those who have applied all things to the use of life, and at the same time have acknowledged the Divine, loved the Word, and lived a spiritual moral life (of which above, n. 319), the sciences have served them as the means of becoming wise, and also of corroborating the things which are of faith. Their interiors, which are of the mind, have been perceived and also seen as if transparent from light, of a shining white, flamy, or blue color, such as that of translucent diamonds, rubies, and sapphires; and this according to confirmations in favor of a Divine, and in favor of divine truths, from the sciences. Such is the appearance of true intelligence and wisdom, when presented to view in the spiritual world, and is derived from the light of heaven, which is divine truth proceeding from the Lord, from which is all intelligence and wisdom (see above, n. 126-133). The planes of that light, in which variegations as of colors exist, are the interiors of the mind; and the confirmations of divine truths by those things which are in nature, thus which are in the sciences, produce those variegations. For the interior mind of man looks into the things of the natural memory, and those things there which confirm, it sublimates as it were by the fire of heavenly love, and withdraws them, and purifies them even into spiritual ideas. That this is the case, man



does not know so long as he lives in the body, since there he thinks both spiritually and naturally, and the things which he then thinks spiritually he does not perceive, but only those which he thinks naturally. When however he comes into the spiritual world, he does not perceive what he thought naturally in the world, but what he thought spiritually; thus the state is changed. From these things it is evident, that man by knowledges and sciences is made spiritual, and that these are the means of becoming wise, but only with those who in faith and life have acknowledged the Divine. They are also accepted in heaven above others, and are there among those who are in the midst (n. 43), because they are in light more than the rest. These are the intelligent and wise in heaven, who shine as with the splendor of the firmament, and who shine as the stars. The simple are those who have acknowledged the Divine, loved the Word, and lived a spiritual and moral life, while their interiors, which are of the rational mind, they have not thus cultivated by knowledges and sciences. The human mind is as ground, which is such as it is made by cultivation.

#### THE RICH AND THE POOR IN HEAVEN.

357. There are various opinions concerning reception into heaven. Some suppose that the poor are received, and not the rich; some that the rich and poor are received alike; some that the rich cannot be received unless they give up their wealth, and become as the poor: and each confirms his opinion from the Word. But those who make a distinction between the rich and the poor as to heaven, do not understand the Word. The Word in its bosom is spiritual, but in the letter natural; they therefore who take the Word only according to the literal sense, and not according to any

spiritual sense, err in many things, especially concerning the rich and the poor; as that it is as difficult for the rich to enter into heaven, as for a camel to pass through the eye of a needle; and that it is easy for the poor, because they are poor, since it is said, *Blessed are the poor, for theirs is the kingdom of heaven* (Luke vi. 20, 21). But those who know anything of the spiritual sense of the Word, think otherwise; they know that heaven is for all who live the life of faith and love, whether they be rich or poor. But who are meant by the rich in the Word, and who by the poor, will be told in what follows. From much converse and life with the angels, it has been given me to know for certain that the rich come as easily into heaven as the poor, and that man is not excluded from heaven because he lives in abundance, neither is he received into heaven because he is in poverty. There are there both rich and poor, and many of the rich in greater glory and happiness than the poor.

358. It is proper to observe in the outset, that a man may acquire riches and accumulate wealth so far as opportunity is given, provided it be not done with craft and dishonesty; that he may eat and drink delicately, provided he does not place his life in it; that he may dwell magnificently according to his condition, may converse with others as others do, frequent places of amusement, and talk about the affairs of the world; and that he has no need to walk as a devotee, with a sad and sorrowful face and drooping head, but to be joyful and cheerful; nor need he give his goods to the poor, except so far as affection leads him. In a word, he may live outwardly altogether like a man of the world; and these things do not hinder a man's coming into heaven, provided that inwardly in himself he thinks properly about God, and acts sincerely and justly with his neighbor. For man is such as his affection and thought are, or such as his love and faith are, and from this all his external acts derive their life; since to act is to will, and to speak is to

think, as every one acts from will and speaks from thought. By what is said in the Word, that man will be judged according to his deeds, and that he will be rewarded according to his works, is meant therefore that he will be judged and rewarded according to his thought and affection, from which are his deeds, or which are in his deeds; for deeds are of no account without them, and are altogether such as they are. Hence it is evident that the external of man does not do anything, but his internal, from which the external is derived. For illustration: if any one acts sincerely and does not defraud another, merely because he fears the laws, the loss of reputation, and thereby of honor or of gain, and if that fear did not restrain, would defraud another as much as he could, — his thought and will are fraudulent, though his deeds outwardly appear sincere; and such a person, because he is inwardly insincere and fraudulent, has hell in himself. But he who acts sincerely and does not defraud another, because it is against God and against his neighbor, would not wish to defraud another even if he could; his thought and will are conscience; he has heaven in himself. Their deeds in outward form appear alike, but internally they are altogether unlike.

359. Since a man in outward form can live as others, can grow rich, keep a plentiful table, dwell in an elegant house, wear fine clothing, according to his condition and function; enjoy delights and gratifications, and engage in worldly affairs, for the sake of offices and business, and for the life both of the mind and body, — provided he inwardly acknowledges the Divine, and wishes well to his neighbor, — it is evident that it is not so difficult as many believe to enter the way of heaven. The only difficulty is, to be able to resist the love of self and the world, and to prevent their predominance; for from these are all evils. That it is not so difficult as is believed, is understood by these words of the Lord:

*Learn of Me, for I am meek and lowly of heart, and ye shall find rest to your souls; for my yoke is easy and my burden is light* (Matt. xi. 29, 30). That the yoke of the Lord is easy and His burden light, is because, as far as man resists the evils springing from the love of self and the world, so far he is led by the Lord and not by himself; and because the Lord afterwards resists those evils with man, and removes them.

360. I have spoken with some after death, who, while they lived in the world, renounced the world, and gave themselves up to a life almost solitary, that by an abstraction of the thoughts from worldly things, they might be at leisure for pious meditations, believing that they should thus enter the way of heaven. But these in the other life are of a sad temperament; they despise others who are not like themselves; they are indignant that they do not attain happiness superior to others, believing that they have merited it; they do not care for others, and turn away from offices of charity, by which is conjunction with heaven. They desire heaven more than others, but when they are elevated among the angels, they induce anxieties, which disturb the happiness of the angels; wherefore they are separated, and being separated they betake themselves into desert places, where they lead a similar life as in the world. Man cannot be formed for heaven but by means of the world: there are the ultimate effects in which the affection of every one is to be terminated; which affection, unless it puts itself forth, or flows out into acts, which is done in the society of many, is suffocated at length to such a degree, that a man no longer regards his neighbor, but himself alone. From this it is evident that a life of charity towards the neighbor, which is to do what is just and right in every work and in every function, leads to heaven, but, not a life of piety without charity; consequently, that the exercises of charity, and the increase of that life thereby, can be given so far as man is in bus-

iness ; and so far cannot be given as he removes himself from it. On this subject I shall speak now from experience. Many of those who in the world were employed in trading and merchandise, and also became rich by these employments, are in heaven ; but fewer of those who have been in stations of honor, and become rich by their offices ; the reason is that the latter, by the gains and honors bestowed upon them on account of their dispensing justice and equity, and lucrative and honorable posts, were induced to love themselves and the world, and thereby to remove their thoughts and affections from heaven, and turn them to themselves ; for as far as a man loves himself and the world, and regards himself and the world in everything, so far he alienates himself from the Divine, and removes himself from heaven.

361. The lot of the rich in heaven is such that they excel the rest in opulence, some of them dwelling in palaces, within which all things shine as from gold and silver ; and they have an abundance of all things for the uses of life : yet they do not set their heart at all on those things, but on uses ; these they view clearly and as in light, but the gold and silver obscurely and as in shade respectively. The reason is that in the world they loved uses, and gold and silver only as means and instruments. Uses themselves shine thus in heaven, the good of use as gold, and the truth of use as silver. Such therefore as their uses in the world were, such is their opulence, and such their delight and happiness. Good uses are for one to provide for himself and his own the necessities of life ; also to wish for an abundance for the sake of his country, also of his neighbor, whom a rich man can in many ways benefit more than a poor man ; and because thus he can remove his mind from an indolent life, which life is hurtful, since in it man thinks evil from the evil implanted in him. These uses are good, so far as they have in them the Divine, that is, so far as man looks to the Divine and to heaven, and places his good in them, and in wealth only subservient good.

362. But contrary is the lot of the rich who have not believed in the Divine, and have rejected from their mind the things which are of heaven and the church ; they are in hell, where are filth, misery, and want. Into such things riches are changed which are loved as an end ; nor only riches, but also the uses themselves, which are either that they may live as they like and indulge in pleasures, and may be able to give up the mind more abundantly and freely to the commission of wickedness, or that they may rise above others, whom they despise. Such riches, and such uses, because they have nothing spiritual in them, but only what is earthly, become filthy ; for a spiritual principle in riches and their uses is like a soul in the body, and as the light of heaven in moist ground. They also become putrid as a body without a soul, and as moist ground without the light of heaven. These are they whom riches have seduced and withdrawn from heaven.

363. Every man's ruling affection or love remains with him after death, nor is it extirpated to eternity ; since the spirit of man is altogether as his love is, and, what is an arcanaum, the body of every spirit and angel is the external form of his love, altogether corresponding to the internal form, which is of his natural mind and rational mind. Hence it is that spirits are known as to their quality from the face, from the gestures, and from the speech ; and man also would be known as to his spirit, while he lives in the world, if he had not learned, in his face, gesture, and speech, to counterfeit things not his own. From this it may be manifest that man remains to eternity such as his ruling affection or love is. It has been granted me to speak with some who lived seventeen centuries ago, and whose lives are well known by what was written at that time, and it was found that each was still actuated by his own love, the same that it was then. From this again it may be manifest that the love of riches, and of uses from riches, remains with

every one to eternity, and that it is altogether such as was procured in the world ; yet with this difference, that riches with those whom they had served for good uses, are turned into delights according to the uses, and that riches with those whom they had served for evil uses, are turned into filth ; with which also they are then delighted, as in the world they were with riches for the sake of evil uses. That they are then delighted with filth, is because filthy pleasures and crimes, which had been to them the uses from riches, and also avarice, which is the love of riches without use, correspond to filth : spiritual filth is nothing else.

364. The poor do not come into heaven on account of their poverty, but on account of their life. The life of every one follows him, whether he be rich or poor. There is no peculiar mercy for one more than for the other ; he is received who has lived well, and he is rejected who has lived ill. Moreover poverty equally seduces and withdraws man from heaven as wealth. There are very many among the poor who are not contented with their lot, who seek for many things, and believe riches to be blessings ; and so when they do not receive them, they are angry, and think evil of the Divine Providence. They also envy others their good things, and equally defraud others, when occasion is given ; and they also live equally in filthy pleasures. But it is otherwise with the poor who are content with their lot, who are careful and diligent in their work, and love labor better than idleness, and act sincerely and faithfully, and then at the same time live a Christian life. I have sometimes spoken with those who were of the rustic class, and from the lower orders in society, who while they lived in the world believed in God, and did what was just and right in their works. These, because they were in the affection of knowing truth, asked what charity was and what faith was, because in the world they had heard much about faith, but in the other life much about charity.

It was therefore said to them that charity is all that which is of life, and faith all that which is of doctrine ; consequently, that charity is to will and do what is just and right in every work, but faith to think justly and rightly ; and that faith and charity conjoin themselves, like doctrine and a life according to it, or like thought and will ; and that faith becomes charity, when what a man thinks justly and rightly, he also wills and does, and that then they are not two but one. This they understood well and rejoiced, saying that they did not comprehend in the world that to believe was anything else than to live.

365. From these things it may be manifest that the rich come into heaven equally as the poor, and the one as easily as the other. That it is believed that the poor come easily into heaven, and the rich with difficulty, is because the Word has not been understood, where the rich and poor are named. By the rich there, in the spiritual sense, are meant those who abound in the knowledges of good and of truth, thus who are within the church, where the Word is ; and by the poor, those who are wanting in those knowledges, and yet desire them, thus who are out of the church, where the Word is not. By the rich man, who was clothed in purple and fine linen, and was cast into hell, is meant the Jewish nation, which, because it had the Word, and thence abounded in the knowledges of good and truth, is called rich ; by garments of purple also are signified the knowledges of good, and by garments of fine linen the knowledges of truth. But by the poor man, who lay at his gate and desired to be filled with the crumbs which fell from the rich man's table, and was carried by the angels into heaven, are meant the gentiles who had not the knowledges of good and truth, and yet desired them (Luke xvi. 19, 31). By the rich who were called to a great supper, and excused themselves, is also meant the Jewish nation, and by the poor introduced in their place,

are meant the gentiles which were out of the church (Luke xiv. 16-24). Who are meant by the rich man, of whom the Lord says, *It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God* (Matt. xix. 24), shall also be told. By the rich man there are meant the rich in both senses as well natural as spiritual. The rich in the natural sense are those who abound in riches, and set their heart upon them; but in the spiritual sense, those who abound in knowledges and sciences,—for these are spiritual riches,—and by them wish to introduce themselves, from their own intelligence, into the things which are of heaven and the church. And because this is contrary to divine order, it is said that it is easier for a camel to pass through the eye of a needle; for in that sense by a camel is signified the principle of knowledge and of science in general, and by the eye of a needle spiritual truth. That by a camel and the eye of a needle those things are meant, is not known at this day, because hitherto the science has not been opened which teaches what is signified, in the spiritual sense, by the things that are said in the literal sense of the Word. In each of the things in the Word there is a spiritual sense, and also a natural sense; for the Word, that there might be a conjunction of heaven with the world, or of angels with men, after immediate conjunction ceased, was written by pure correspondences of natural things with spiritual. Hence it is evident who are specifically meant there by the rich man. That in the Word by the rich, in the spiritual sense, are meant those who are in the knowledges of truth and good, and by riches the knowledges themselves, which also are spiritual riches, may be manifest from various passages (as in Isaiah x. 12, 13, 14; xxx. 6, 7; xlv. 3; Jerem. xvii. 3; xlviii. 7; l. 36, 37; li. 13; Dan. v. 2, 3, 4; Ezek. xxvi. 7, 12; xxvii. 1 to the end; Zech. ix. 3, 4; Psalm xl. 13; Hosea xii. 5; Apoc. iii. 17, 18; Luke xiv. 33, and elsewhere); and also that

by the poor in the spiritual sense are signified those who have not the knowledges of good and of truth and still desire them (Matt. xi. 5; Luke vi. 20, 21; xiv. 21; Isaiah xiv. 30; xxix. 19; xli. 17, 18; Zeph. iii. 12, 18). All these passages may be seen explained according to the spiritual sense, in the HEAVENLY ARCANA (n. 10,227).

---

MARRIAGES IN HEAVEN.

366. Because heaven is from the human race, and consequently the angels there are of both sexes, and because it is from creation that the woman should be for the man, and the man for the woman, thus each should be the other's, and because this love is innate in each, it follows that there are marriages in the heavens as well as on earth; but marriages in the heavens are very different from marriages on the earth. What therefore marriages in the heavens are, and in what they differ from marriages on earth, and in what they agree, shall be told in what now follows.

367. Marriage in the heavens is the conjunction of two into one mind; the nature of which conjunction shall be first explained. The mind consists of two parts, one of which is called the understanding, the other the will; when these two parts act as one, then they are called one mind. In heaven the husband acts the part which is called the understanding, and the wife that which is called the will. When that conjunction, which is of the interiors, descends into the inferiors which are of their body, then it is perceived and felt as love; this love is conjugal love. From these things it is evident, that conjugal love derives its origin from the conjunction of two into one mind. This is called in heaven cohabitation; and is said that they are not two, but one;

and therefore two conjugal partners in heaven are not called two, but one angel.

368. That there is also such a conjunction of husband and wife in the inmosts, which are of their minds, comes from creation itself; for the man is born to be intellectual, thus to think from the understanding, but the woman is born to be voluntary, thus to think from the will; which also is evident from the inclination or connate disposition of each, as also from their form. *From the disposition*, in that the man acts from reason, but the woman from affection. *From the form*, in that the man has a rougher and less beautiful face, a deeper voice, and a harder body; but the woman has a smoother and more beautiful face, a higher voice, and a more tender body. Similar is the distinction between the understanding and the will, or between thought and affection; similar also that between truth and good, and similar that between faith and love; for truth and faith are of the understanding, and good and love are of the will. Hence it is that in the Word by a youth and a man, in the spiritual sense, is meant the understanding of truth, and by a virgin and a woman the affection of good; and also that the church, from the affection of good and of truth, is called a woman and also a virgin; also that all those who are in the affection of good are called virgins (as in Apoc. xiv. 4).

369. Every one, whether man or woman, possesses understanding and will, but still with man the understanding predominates, and with woman the will predominates, and the person is according to that which predominates; but in marriages in the heavens there is not any predominance, for the will of the wife is also that of the husband, and the understanding of the husband is also that of the wife, since one loves to will and to think as the other, thus mutually and reciprocally; hence their conjunction into one. This conjunction is actual conjunction, for the will of the wife enters into

the understanding of the husband, and the understanding of the husband into the will of the wife, and this especially when they look at each other face to face; for, as has been often said above, there is a communication of thoughts and affections in the heavens, especially of one conjugal partner with another, because they love each other. From these things it may be manifest what is the conjunction of minds, which makes marriage and produces conjugal love in the heavens, namely, that one wishes all his own to be the other's, and this reciprocally.

370. It has been said to me by the angels that as far as two conjugal partners are in such conjunction, so far they are in conjugal love, and at the same time so far in intelligence, wisdom, and happiness, because divine good and divine truth, from which all intelligence, wisdom, and happiness are, principally flow into conjugal love; consequently that conjugal love is the very plane of the divine influx, because it is at the same time the marriage of truth and good; for as it is the conjunction of the understanding and will, so likewise it is the conjunction of truth and good, since the understanding receives divine truth, and is also formed from truths, and the will receives divine good, and is also formed from goods; for what a man wills, this is good to him, and what he understands, this is truth to him; hence it is that it is the same, whether you say the conjunction of the understanding and the will, or the conjunction of truth and good. The conjunction of truth and good makes an angel, and also his intelligence, wisdom, and happiness; for the quality of an angel is according as the good with him is conjoined to truth, and the truth to good; or what is the same, according as the love with him is conjoined to faith, and the faith conjoined to love.

371. That the Divine proceeding from the Lord principally flows into conjugal love, is because conjugal love descends from the conjunction of good and truth;

for, as was said above, whether you say the conjunction of the understanding and the will, or the conjunction of good and truth, it is the same thing. The conjunction of good and truth derives its origin from the divine love of the Lord towards all who are in the heavens and on earth. From divine love proceeds divine good; and divine good is received by angels and by men in divine truths; the only receptacle of good is truth. Nothing therefore can be received from the Lord and from heaven by any one who is not in truths; as far, therefore, as the truths with man are conjoined to good, so far man is conjoined to the Lord and to heaven. From this, then, is the origin itself of conjugal love; and for this reason it is the very plane of the divine influx. Hence it is that the conjunction of good and truth in the heavens is called the heavenly marriage, and that heaven in the Word is compared to a marriage, and is also called a marriage; and that the Lord is called the bridegroom and husband, and heaven together with the church, the bride, and also the wife.

372. Good and truth conjoined with an angel or a man, are not two but one, since then the good is of truth and the truth is of good. This conjunction is as when a man thinks what he wills, and wills what he thinks; then the thought and will make one, thus one mind, for thought forms, or exhibits in form, that which the will wills, and the will gives it delight. Hence also it is that two conjugal partners in heaven are not called two, but one angel. This also is what is meant by the Lord's words: *Have ye not read that He who made them from the beginning, made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh; wherefore there are no longer twain, but one flesh; what therefore God hath joined together, let not man put asunder. All can not receive this word, but they to whom it is given* (Matt. xix. 4, 5, 6, 11; Mark x. 6, 7, 8, 9; Gen. ii. 24).

Here is described the heavenly marriage in which the angels are, and at the same time the marriage of good and truth; and by man's not putting asunder what God has joined together, is meant, that good is not to be separated from truth.

373. From these things it may now be seen whence truly conjugal love is, namely, that it is first formed in the minds of those who are in marriage, and that it thence descends and is derived into the body, and is there perceived and felt as love; for whatever is felt and perceived in the body, has its spiritual origin, because it is from the understanding and the will; the understanding and the will make the spiritual man. Whatever from the spiritual man descends into the body, presents itself there under another shape, but still it is similar and unanimous, like soul and body, and like cause and effect, as may be manifest from what was said and shown in the two chapters on correspondences.

374. I heard an angel describing truly conjugal love and its heavenly delights in this manner, that it is the divine of the Lord in the heavens, which is the divine good and the divine truth, united in two, yet so that they are not two, but as one. He said that two conjugal partners in heaven are that love, because every one is his own good and his own truth, both as to mind and as to body; for the body is an image of the mind, because formed to its likeness. He thence inferred that the Divine is imaged in two who are in truly conjugal love; and because the Divine, that heaven also is imaged, since the universal heaven is the divine good and the divine truth proceeding from the Lord; and that hence it is that all things of heaven are inscribed on that love, and so many blessings and delights as to exceed all number. He expressed the number by a term which involves myriads of myriads. He wondered that the man of the church should know nothing of this, when yet the church is the Lord's heaven in the earth, and heaven is the

marriage of good and truth. He said he was astonished when he thought that adulteries are committed, and are also confirmed, within the church more than out of it, when yet their delight in itself is nothing else, in the spiritual sense, and consequently in the spiritual world, than the delight of the love of the false conjoined to evil; which delight is infernal delight, because altogether opposite to the delight of heaven, which is the delight of the love of truth conjoined to good.

375. Every one knows that two conjugal partners who love each other, are interiorly united, and that the essential of marriage is the union of minds, natural or rational: hence also it may be known, that such as the natural or the rational minds are in themselves, such is the union, and also such the love between them. The rational mind is formed solely from truths and goods, for all things which are in the universe relate to good and truth, and also to their conjunction; wherefore the union of rational minds is altogether such as the truths and goods are from which they are formed; consequently, the union of those which are formed from genuine truths and goods is the most perfect. It is to be known that no two things mutually love each other more than truth and good, wherefore from that love descends love truly conjugal; the false and evil also love each other, but this love is afterwards turned into hell.

376. From what has been now said concerning the origin of conjugal love, it may be concluded who are in that love, and who are not; that they are in conjugal love who from divine truths are in divine good, and that conjugal love is so far genuine, as the truths which are conjoined to good are genuine; and because all good, which is conjoined to truths, is from the Lord, it follows that no one can be in love truly conjugal, unless he acknowledges the Lord, and His Divine; for without that acknowledgment the Lord cannot flow in, and be conjoined to the truths which are with man.

377. From these things it is evident, that those are not in conjugal love who are in falsities, and especially those who are in falsities from evil. With those who are in evil and thence in falsities, the interiors also, which are of the mind, are closed; and so there cannot be given in them any origin of conjugal love; but beneath them, in the external or natural man, separate from the internal, there is given the conjunction of the false and evil, which conjunction is called the infernal marriage. It has been given me to see what the marriage is between those who are in the falsities of evil, which is called the infernal marriage; they converse with each other, and also are conjoined from a lascivious principle; but interiorly they burn with deadly hatred towards each other, which is so great that it cannot be described.

378. Neither is conjugal love given between two who are of different religion, since the truth of the one does not agree with the good of the other, and two dissimilar and discordant things cannot make one mind out of two. For this reason the origin of their love does not partake at all of what is spiritual. If they cohabit and agree together, it is only from natural causes. It is from this cause that marriages in the heavens are contracted with those who are within a society, because they are in similar good and truth, but not with those who are out of the society. That all who are there, within a society, are in similar good and truth, and differ from those who are without, may be seen above (n. 41, *et seq.*). This was also represented with the Israelitish nation by marriages being contracted within tribes, and specifically within families, and not out of them.

379. Neither can love truly conjugal be given between one husband and several wives; for this destroys its spiritual origin, which is that out of two should be formed one mind; consequently it destroys interior conjunction, which is of good and truth, which is that from which is the very essence of that love. Marriage with more than



one is like an understanding divided into several wills, and like a man attached not to one but to several churches, for thus his faith is distracted, so that it becomes none. The angels say, that to marry more wives than one is altogether contrary to divine order; and that they know this from several causes, among others from this, that as soon as they think of marriage with more than one, they are alienated from internal blessedness and heavenly happiness, and then they become like drunken persons, because good is disjoined from its truth with them; and since the interiors which are of their mind, from thought alone with some intentness, come into such a state, they perceive clearly that marriage with more than one would close their internal, and cause conjugal love to be displaced by the love of lasciviousness, which love withdraws from heaven. They say further that man hardly comprehends this, because there are few who are in genuine conjugal love, and those who are not in it know nothing at all concerning the interior delight which is in that love, but only concerning the delight of lasciviousness, which delight is turned into what is undelightful after a short cohabitation; whereas the delight of love truly conjugal not only endures to old age in the world, but also becomes the delight of heaven after decease, and is then filled with interior delight, which is perfected to eternity. They said also, that the varieties of blessedness of truly conjugal love could be enumerated to many thousands, of which not even one is known to man, nor can be comprehended in the understanding by any one who is not in the marriage of good and truth from the Lord.

380. The love of dominion of one over the other entirely takes away conjugal love and its heavenly delight; for, as was said above, conjugal love and its delight consists in this, that the will of the one be that of the other, and this mutually and reciprocally. The love of dominion in marriage destroys this, for he who

domineers wishes that his will alone should be in the other, and none of the other's reciprocally in himself; hence there is nothing mutual, consequently no communication of any love and its delight with the other, and reciprocally. And yet this communication, and conjunction thereby, is the interior delight itself, which is called blessedness, in marriage. The love of dominion utterly extinguishes this blessedness, and with it all the celestial and spiritual part of conjugal love, so that it is not known that it exists; and if it should be said to exist, it would be accounted so vile, that at the mention only of blessedness from it they would either laugh or be angry. When one wills or loves what the other wills or loves, then each has freedom, for all freedom is of love; but no one has freedom where there is dominion; one is a servant, and also he who exercises dominion, because he is led as a servant by the lust of domineering. But he does not at all comprehend this, who does not know what the freedom of heavenly love is: still, from what has been said above of the origin and essence of conjugal love, it may be known that so far as dominion enters, so far minds are not conjoined, but divided. Dominion subjugates, and a subjugated mind has either no will, or an opposite will; if it has no will, it has also no love; and if it has an opposite will, there is hatred instead of love. The interiors of those who live in such marriage, are in mutual collision and combat against each other, as two opposites are wont to be, however the exteriors are checked and controlled for the sake of tranquillity. The collision and combat of their interiors reveals itself after their death: their the most part meet together and then fight like enemies, and tear each other; for then they act according to the state of their interiors. It has been given me several times to see their combats and tearings, some of which were full of revenge and cruelty. For the interiors of every one in the other life are set at liberty, nor are

any longer restrained by external things, and worldly reasons; since every one then is such as he is interiorly.

381. There is given something like conjugal love with some, which still is not conjugal love if they are not in the love of good and truth; but it is a love appearing only as conjugal, from several causes, namely, that they may be served at home, that they may live in security, or in tranquillity, or at ease, or that they may be attended in sickness and old age, or for the care of the children whom they love; some are under compulsion from fear of the other partner, fear for reputation, or of evil consequences; and some are induced by lasciviousness. Conjugal love also differs with the conjugal partners; with one there may be more or less of it, with the other little or nothing; and because it differs, heaven may be the portion of one, and hell of the other.

382. Genuine conjugal love is in the inmost heaven, because the angels there are in the marriage of good and truth, and also in innocence; the angels of the inferior heavens are also in conjugal love, but only so far as in innocence, for conjugal love, viewed in itself, is a state of innocence. For this reason, between conjugal partners who are in conjugal love, heavenly delights are before their minds almost like the sports of innocence, as among infants; for everything delights their minds, since heaven with its joy flows in into everything of their life. For these reasons conjugal love is represented in the heavens by the most beautiful things. I have seen it represented by a virgin of inexpressible beauty, encompassed with a bright cloud; and it was said that the angels in heaven have all their beauty from conjugal love. The affectionate and thoughts flowing from it are represented by rare atmospheres of diamond lustre, sparkling as from carbuncles and rubies, and this with delights which affect the interiors of the mind. In a word, heaven represents itself in conjugal love, be-

cause heaven with the angels is the conjunction of good and truth, and this conjunction makes conjugal love.

Marriages in the heavens differ from marriages upon earth in this, that marriages on earth are also for the procreation of offspring, but not in the heavens; instead of that procreation, there is in the heavens a procreation of good and truth. That there is the latter procreation instead of the former, is because marriage of those in heaven is the marriage of good and truth, as was shown above; and in that marriage good and truth, and their conjunction, are loved above all things; these, therefore, are what are propagated from marriages in the heaven. Hence it is that by nativities and generations in the Word, are signified spiritual nativities and generations, which are of good and of truth,—by a mother and father, truth conjoined to good which procreates, by sons and daughters, the truths and goods which are procreated, and by sons-in-law and daughters-in-law, the conjunctions of these, and so on. From these things it is evident that marriages in the heavens are not like marriages on earth. In the heavens the nuptials are spiritual, which are not to be called nuptials, but conjunctions of minds from the marriage of good and truth; but in the earth they are nuptials, because they are not only of the spirit but also of the flesh. And because there are not nuptials in the heavens, therefore two conjugal partners there are not called husband and wife; but the conjugal partner of another, from an angelic idea of the conjunction of two minds into one, is called by a word which signifies one's own mutually and reciprocally. From these things it may be known how the Lord's words concerning marriage are to be understood (Luke xx. 35, 36).

383. How marriages are formed in the heavens, it has also been granted me to see. Every where in heaven those who are alike are consociated, and those who are unlike are dissociated; hence every society of heaven

consists of those who are alike. Like are brought to like, not of themselves, but of the Lord (see above, n. 41, 43, 44, *et seq*); in like manner one conjugal partner to another conjugal partner, whose minds can be conjoined into one. At first sight therefore they intimately love each other, and see themselves to be conjugal partners, and enter into marriage: hence it is, that all the marriages of heaven are from the Lord alone. They also celebrate the marriage feast, which takes place in a company of many; but the festivities differ in different societies.

384. Marriages on earth, because they are the seminaries of the human race, and also of the angels of heaven,—heaven, as was shown above, being from the human race,—and also because they are from a spiritual origin, namely, from the marriage of good and truth; and because the divine of the Lord flows principally into that love, are therefore most holy in the sight of the angels of heaven. On the other hand, adulteries, because they are contrary to conjugal love, are regarded by them as profane; for as in marriages the angels behold the marriage of good and truth, which is heaven, so in adulteries they behold the marriage of what is false and evil, which is hell. When therefore they only hear adulteries named, they turn themselves away. This also is the cause that when man commits adultery from delight, heaven is closed to him; which being closed, he no longer acknowledges the Divine, nor anything of the faith of the church. That all who are in hell are against conjugal love, has been given me to perceive from the sphere exhaling from it, which was as a perpetual effort to dissolve and violate marriages. From this it was evident that the delight reigning in hell is the delight of adultery, and that the delight of adultery is also the delight of destroying the conjunction of good and truth, which conjunction makes heaven. Hence it follows that the delight of adultery is infernal delight, altogether

opposite to the delight of marriage, which is heavenly delight

385. There were some spirits who, from practice in the life of the body, infested me with peculiar craftiness, and this by an influx gentle, and as it were undulatory, such as is wont to be that of well-disposed spirits; but it was perceived that there was in them craftiness and the like, that they might ensnare and deceive. At length I spoke with one of them, who, it was told me, had been the leader of an army when he lived in the world; and because I perceived that in the ideas of his thought there was what was lascivious, I spoke with him concerning marriage, in spiritual speech with representatives, which fully expresses what is meant and many things in a moment. He said that in the life of the body he reckoned adulteries as nothing. But it was given me to tell him that adulteries are heinous, although to those who are such, from the delight with which they captivate, and from the persuasion of the delight, they appear not to be such, and even to be lawful; which also he might know from this, that marriages are the seminaries of the human race, and hence also the seminaries of the heavenly kingdom, and that therefore they are in no case to be violated, but to be accounted holy; and again from this, which he ought to know because he was then in another life and in a state of perception, that conjugal love descends from the Lord through heaven, and from that love, as from a parent, is derived mutual love, which is the support of heaven; and also from this, that adulteries, when they only approach to heavenly societies, perceive their own stench, and precipitate themselves thence towards hell. At least he might have known that to violate marriages is contrary to divine laws, and contrary to the civil laws of all kingdoms, also contrary to the genuine light of reason, because contrary to order both divine and human; not to mention other considerations. But he replied that he had not

thought of such things in the life of the body. He wished to reason whether it were so ; but it was said to him, that truth does not admit of reasonings, for they favor delights, thus evils and fables, and that he ought first to think about the things which had been said, because they are truths ; or even think about them from the principle, well known in the world, that no one ought to do to another what he is not willing that another should do to him ; and thus think whether, if any one had so deceived his wife whom he had loved, as is the case at the first period of every marriage, and he had spoken of it from his hot wrath, he himself also would not have detested adulteries ; and whether, as being a man of talent, he would not, more than others, have confirmed himself against them, even to condemn them to hell.

386. It has been shown to me how the delights of conjugal love advance to heaven, and the delights of adultery to hell. The progression of the delights of conjugal love towards heaven was into states of blessedness and happiness continually more and more, till they became innumerable and ineffable ; and as they advanced more interiorly into those that were more innumerable and ineffable, they advanced even to the very states of blessedness and happiness of the inmost heaven, or of the heaven of innocence, and this through the most perfect freedom ; for all freedom is from love, thus the most perfect freedom is from conjugal love, which is heavenly love itself. But the progression of adultery was towards hell, and by degrees to the lowest, where there is nothing but what is direful and horrible. Such a lot awaits adulterers after their life in the world. By adulterers are meant those who perceive delight in adulteries, and no delight in marriages.

#### THE FUNCTIONS OF ANGELS IN HEAVEN.

387. The functions in the heavens cannot be enumerated, nor described in detail, but only something may be said in general about them ; for they are innumerable, and likewise various according to the offices of the societies. Every society performs a peculiar office, for, as the societies are distinct according to goods (see above, n. 41), so they are according to uses, since goods, with all in the heavens, are goods in act, which are uses. Every one there performs use, for the kingdom of the Lord is a kingdom of uses.

388. In the heavens, as in the earth, there are several administrations, for there are ecclesiastical affairs, there are civil affairs, and there are domestic affairs. That there are ecclesiastical affairs, is manifest from what was said and shown above concerning divine worship (n. 221-227) ; that there are civil affairs is manifest from what was said and shown concerning governments in heaven (n. 213 to 220) ; and that there are domestic affairs, is manifest from what was said and shown concerning the habitations and mansions of the angels (n. 183-190), and concerning marriages in heaven (n. 366-386). Hence it is evident, that there are many functions and administrations within every heavenly society.

389. All things in the heavens are instituted according to divine order, which is every where guarded by administrations executed by the angels ; by the wiser, those things which are of the general good or use, by the less wise, those which are of particular use, and so forth. They are subordinated, just as in divine order uses are subordinated. Hence also dignity is adjoined to every function, according to the dignity of the use ; but still an angel does not claim dignity to himself, but ascribes all to the use ; and because use is the good which he per-

forms, and all good is from the Lord, therefore he ascribes all to the Lord. For this reason, he who thinks of honor for himself and then for use, and not for use and then for himself, cannot perform any office in heaven, because he looks backward from the Lord, regarding himself in the first place, and use in the second. When use is mentioned, the Lord also is understood, because, as was said just above, use is good, and good is from the Lord.

390. From this it may be concluded, what subordinations are in the heavens, namely, that as every one loves, esteems, and honors use, so also he loves, esteems, and honors the person to whom that use is adjoined; and likewise that the person is so far loved, esteemed, and honored, as he does not ascribe the use to himself, but to the Lord; for so far he is wise, and so far the uses which he performs, he performs from good. Spiritual love, esteem, and honor, are nothing else than the love, esteem, and honor of use in the person, and the honor of the person from the use, and not of the use from the person. He also who regards men from spiritual truth, regards them no otherwise; for he sees one man like to another, whether he be in great dignity or in little, with a difference only in wisdom; and wisdom is to love use, thus the good of a fellow-citizen, of a society, of the country, and of the church. In this also consists love to the Lord, because all good which is the good of use, is from the Lord; and also love towards the neighbor, because the neighbor is the good which is to be loved in a fellow citizen, in a society, in the country, and in the church, and which is to be performed towards them.

391. All the societies in the heavens are distinct according to uses, since they are distinct according to goods, as was said above (u. 41, *et seq.*); and goods are goods in act, or goods of charity, which are uses. There are some societies whose functions are to take care of

infants; others whose functions are to instruct and educate them as they grow up; and others, who in like manner instruct and educate boys and girls who are of a good disposition from education in the world, and come thence into heaven. There are some who teach the simple good from the Christian world, and lead them into the way to heaven; and others who in like manner teach and lead the various gentile nations. There are some who defend novitiate spirits, or those who have come recently from the world, from infestations by evil spirits: some who are near those who are in the lower earth; and also some who are near those who are in the hells, and restrain them from tormenting each other beyond the prescribed limits. There are some also who are near those who are raised from the dead. In general, angels of every society are sent to men, that they may guard them, and withdraw them from evil affections, and thence thoughts, and inspire them with good affections, so far as they receive them from freedom, by which also they rule the deeds or works of men, removing, as far as it is possible, evil intentions. Angels, when they are with men, as it were dwell in their affections and are near a man so far as he is in good from truths, but are more remote in proportion as his life is distant from good. But all these functions of the angels are functions of the Lord, through the angels, for the angels discharge them, not from themselves, but from the Lord. Hence it is, that by angels, in the Word, in its internal sense are not understood angels, but something of the Lord; and hence it is that angels, in the Word, are called gods.

392. These functions of the angels are their general functions, but every one has his particular charge; for every general use is composed of innumerable ones, which are called mediate, administering, subservient uses. All and each are co-ordinated and sub-ordinated according to divine order, and taken together make and perfect the general use, which is the general good.

393. In ecclesiastical affairs are those in heaven, who in the world loved the Word, and from desire sought for the truths there, not for the sake of honor or gain, but for the sake of use of life, both for themselves and others. These, according to the love and desire of use, are there in illustration and in the light of wisdom, into which also they come from the Word in the heavens, which is not natural as in the world, but spiritual (see above, n. 259). These perform the office of preachers, and there according to divine order those are in a superior place, who from illustration excel others in wisdom. In civil affairs are those, who in the world loved their country and its general good in preference to their own, and did what is just and right from the love of what is just and right. As far as these from the desire of love investigated the laws of what is just, and thereby became intelligent, so far they are in the faculty of administering offices in heaven, and administer them in that place or degree in which their intelligence is: this also is then in an equal degree with the love of use for the general good. Moreover, in heaven there are so many offices and so many administrations, and so many employments also, that they cannot be enumerated on account of their abundance; in the world there are comparatively few. All, how many soever there be, are in the delight of their work and labor from the love of use, and no one from the love of self or of gain. Nor has any one the love of gain on account of life, because all the necessities of life are given to them gratuitously; they are housed gratuitously, they are clothed gratuitously, and they are fed gratuitously. Hence it is evident that those who have loved themselves and the world more than use, have not any lot in heaven; for every one's own love or own affection remains with him after his life in the world, nor is it extirpated to eternity (see above, n. 363).

394. Every one in heaven is in his work according to correspondence, and the correspondence is not with

the work, but with the use of every work (see above, n. 112); and there is a correspondence of all things (see n. 106). He in heaven who is in a function or work corresponding to his use, is in a state of life altogether similar to that in which he was in the world, for what is spiritual and what is natural act as one by correspondences; yet with this difference, that he is in more interior delight, because in spiritual life, which is more interior life, and hence more receptive of heavenly blessedness.

#### HEAVENLY JOY AND HAPPINESS.

395. What heaven is, and what heavenly joy, scarcely any one at this day knows. Those who have thought about the one and the other, have conceived so general and so gross an idea of them, that it is scarcely any. From the spirits who come out of the world into the other life, I have been enabled to know most accurately what notion they had of heaven and of heavenly joy, for when left to themselves as if they were in the world, they think in like manner. The reason why it is not known what is heavenly joy, is because those who have thought about it have judged from external joys, which are of the natural man, and have not known what the internal or spiritual man is, thus neither what is his delight and blessedness. If therefore it had been told by those who are in spiritual or internal delight, what and of what quality heavenly joy is, it could not have been comprehended, for it would have fallen into an unknown idea, thus not into perception; on this account it would have been among those things which the natural man would have rejected. Yet every one may know that a man, when he leaves the external or natural man, comes into the internal or spiritual; whence it may be known, that heavenly delight is internal and spiritual

delight, but not external and natural; and because it is internal and spiritual, it is more pure and exquisite, and affects the interiors of man, which are of his soul or spirit. Every one from these things alone may conclude, that his delight is such as the delight of his spirit has been, and that the delight of the body, which is called the delight of the flesh, is respectively not heavenly; what also is in the spirit of man when he leaves the body, this remains after death, for then he lives a man-spirit.

393. All delights flow forth from love, for what a man loves, this he feels as delightful; nor has any one delight from any other source: hence it follows that as the love is, such is the delight. The delights of the body or of the flesh all flow forth from the love of self and from the love of the world; hence also they are sensual lusts and their pleasures. But the delights of the soul or spirit all flow forth from love to the Lord and from love towards the neighbor; hence also they are affectionate of good and truth, and inferior satisfactions. These loves, with their delights, flow in from the Lord and out of heaven by an internal way, which is from above, and they affect the interiors; but the former loves, with their delights, flow in from the flesh and from the world by an external way, which is from beneath, and they affect the exteriors. As far therefore as those two loves of heaven are received, and affect man, so far the interiors are opened, which are of the soul or spirit, and look from the world to heaven; but as far as those two loves of the world are received and affect him, so far the exteriors are opened, which are of the body or the flesh, and look from heaven to the world. As loves flow in and are received, so at the same time also their delights flow in; into the interiors the delights of heaven, into the exteriors the delights of the world, since, as was said, all delight is of love.

397. Heaven in itself is such that it is full of delights,

insomuch that viewed in itself it is nothing but what is blessed and delightful; for the divine good proceeding from the divine love of the Lord makes heaven in general and in particular with every one there, and the divine love is to will the salvation of all and the happiness of all from inmosts and fully. Hence it is that, whether you say heaven or heavenly joy, it is the same thing.

398. The delights of heaven are ineffable, and also are innumerable; but of those innumerable delights not one can be known, nor believed, by him who is in the mere delight of the body or of the flesh, since, as was said above, his interiors look from heaven to the world, thus backwards. For he who is wholly in the delight of the body or of the flesh, or what is the same, in the love of self and of the world, feels nothing of delight except in honor, in gain, and in the pleasures of the body and the senses; and these so extinguish and suffocate interior delights, which are of heaven, that they are not believed to be. For this reason he would wonder greatly, if he were only told that there are delights given on the removal of the delights of honor and of gain, and still more if he were told that the delights of heaven succeeding in their place are innumerable, and such that the delights of the body and of the flesh, which are chiefly the delights of honor and of gain, cannot be compared with them. Hence the reason is evident, why it is not known what heavenly joy is.

399. How great the delight of heaven is, may be manifest only from this, that it is a delight to all in heaven to communicate their delights and blessings to another; and because all such are in the heavens, it is evident how immense is the delight of heaven; for, as was shown above (n. 268), in the heavens there is a communication of all with each, and of each with all. Such communication flows forth from the two loves of heaven, which, as was said, are love to the Lord and love towards the neighbor: these loves are communicative of their

delights. That love to the Lord is such, is because His love is the love of communication of all that He has with all, for He wills the happiness of all. Similar love is in each of those who love Him, because the Lord is in them; hence there is a mutual communication of the delights of the angels among themselves. That love towards the neighbor also is such, will be seen in what follows. From these things it may be manifest, that those loves are communicative of their delights. It is otherwise with the loves of self and of the world. The love of self withdraws and takes away all delight from others, and draws it into itself, for it wishes well to itself alone; and the love of the world wishes that what is its neighbor's may be its own. These loves are therefore destructive of the delights with others. If they are communicative, it is for the sake of themselves, and not for the sake of others; in respect to others therefore they are not communicative, but destructive, except so far as the delights of others appertain to themselves, or are in themselves. That the loves of self and of the world, when they reign, are such, has often been given me to perceive by living experience. As often as spirits who were in those loves whilst they lived as men in the world, approached, so often my delight receded and vanished. I was also told that if such only approach towards any heavenly society, the delight of those who are in the society is diminished, just according to the degree of their presence; and, what is wonderful, those evil spirits are then in their delight. Hence it became evident what is the state of the spirit of such a man in the body, for it is similar to what it is after separation from the body, namely, that he desires or covets the delights or goods of another, and as far as he obtains them, so far he has delight. From these things it may be seen that the loves of self and of the world are destructive of the joys of heaven, thus altogether opposite to heavenly loves, which are communicative.

400. It is however to be known, that the delight in which they are who are in the loves of self and of the world, when they approach to any heavenly society, is the delight of their own lust, and thus altogether opposite to the delight of heaven; they come into the delight of their lust from the deprivation and removal of heavenly delight with those who are in it. The case is otherwise when there is no deprivation and removal, for then they cannot approach, because as far as they then approach, so far they come into anguish and pain. Hence it is, that they seldom dare to come near. This also has been given me to know by repeated experience, something of which I would like to add.

Spirits who come from the world into the other life, desire nothing more than to be admitted into heaven; almost all seek for it, supposing that heaven consists only in being introduced and received. For this reason, since they desire it, they are conveyed to some society of the lowest heaven; but when those who are in the love of self and of the world approach to the first threshold of that heaven, they begin to be tortured and so tormented interiorly; that they feel in themselves rather hell than heaven; and so they cast themselves down headlong thence, nor do they rest until they come into the hells, among their own. It has often happened also, that such spirits have desired to know what heavenly joy is, and when they have heard that it is in the interiors of the angels, they have desired a communication of it with themselves; and therefore this also was granted; for what a spirit who is not yet in heaven or in hell desires, is given him, if it conduces to any good purpose. But when the communication was made, they began to be tortured, so much that by reason of their pain they did not know in what posture to place their bodies; they were seen to thrust down their head even to the feet, and cast themselves to the earth, and there writhe themselves into coils like serpents, and this by reason of interior



torture. Such effect heavenly delight produced upon those who were in delights from the love of self and of the world. The reason is that those loves are altogether opposite and when one opposite acts against another, such pain is produced. And because heavenly delight enters by an internal way, and flows into the contrary delight, it turns the interiors which are in that delight backward, thus turns them into what is opposite to themselves; hence such tortures. That they are opposite, is, as was said above, because love to the Lord and love towards the neighbor wish to communicate all their own to others, for this is their delight; and the love of self and of the world wish to take away from others all that they have, and to draw it to themselves; and as far as they can do this, so far they are in delight. From these things it may also be known, whence it is that hell is separated from heaven: for all who are in hell were, when they lived in the world, in the mere delights of the body and of the flesh from the love of self and of the world; but all who are in the heavens were, when they lived in the world, in the delights of the soul and of the spirit from love to the Lord and from love towards the neighbor; and because those loves are opposite, therefore also the hells and the heavens are entirely separated, and this to such a degree that a spirit who is in hell dares not even put forth a finger thence, or elevate the crown of his head, since in proportion as he attempts it he is racked with pain and tormented. This also has often been seen.

401. A man who is in the love of self and of the world, so long as he lives in the body, feels delight from those loves, and also in each of the pleasures which are from them. But a man who is in love to God, and in love towards the neighbor, so long as he lives in the body does not feel manifestly delight from these loves, and from the good affections which are from them, but only a blessedness that is hardly perceptible, because it

is stored up in his interiors, and veiled by the exteriors which are of the body, and blunted by the cares of the world. The states are however entirely changed after death; the delights of the love of self and of the world are then turned into what is painful and direful, because into such things as are called infernal fire, and by turns into things defiled and filthy, corresponding to their unclean pleasures, which, wonderful to tell, are then delightful to them. But the obscure delight, and almost imperceptible blessedness, which had been with those in the world who were in love to God and in love towards the neighbor, is then turned into the delight of heaven, which is in every way perceptible and sensible; for that blessedness, which was stored up and lay hid in their interiors when they lived in the world, is then revealed and brought forth into manifest sensation, because they are then in the spirit, and that was the delight of their spirit.

402. All the delights of heaven are conjoined with and are in uses, because uses are the goods of love and charity in which the angels are; wherefore every one has delights such as the uses are, and likewise in such a degree as is the affection of use. That all the delights of heaven are delights of use, may be manifest from comparison with the five senses of the body of man. There is given to every sense a delight according to its use; to the sight its delight, to the hearing, the smell, the taste, and the touch, each its own delight; to the sight delight from beauty and forms, to the hearing from harmonious sounds, to the smell from pleasing odors, to the taste from fine flavors. The uses which each of them perform are known to those who attend to such things, and more fully to those who are acquainted with correspondences. That the sight has such delight, is from the use which it affords to the understanding, which is the internal sight; that the hearing has such delight, is from the use which it affords both to the understand-

ing and to the will, by hearkening; that the smell has such delight, is from the use which it affords to the brain and also to the lungs; that the taste has such delight, is from the use which it affords to the stomach, and thence to the whole body, by nourishing it. Conjugal delight, which is a purer and more exquisite delight of touch, is more excellent than all those, on account of its use, which is the procreation of the human race, and thereby of angels of heaven. These delights are in those sensories from an influx of heaven, where every delight is of use and according to use.

403. Some spirits, from an opinion conceived in the world, believed heavenly happiness to consist in an idle life, in which they would be served by others; but they were told that no happiness ever consists in resting from employment, and thence having happiness; in this way every one would wish to have the happiness of others for himself, and when every one would wish for it, no one would have it. Such a life would not be active but idle, in which the faculties would become torpid; when yet it may be known to all, that without active life there can be no happiness of life, and that cessation from employment is only for the sake of recreation, that one may return with greater alacrity to the activity of his life. Afterwards it was shown by many things, that angelic life consists in performing the goods of charity, which are uses, and that all the happiness of the angels is in use, from use, and according to use. To those who had an idea that heavenly joy consists in living a life of indolence, and of breathing eternal joy without employment, it was given to perceive, in order to make them ashamed, what such a life is; and it was perceived that it was very sad, and that all joy thus perishing, after a short time they would loathe and nansate it.

404. Some spirits who believed themselves better instructed than others, said that it was their belief in the world, that heavenly joy consisted in this alone, that

they should praise and give glory to God, and that this was active life; but they were told, that to praise and give glory to God is not such active life, and that neither has God need of praises and glorification, but that He wills that they should perform uses, and thus the goods which are called goods of charity. They were not however able to have any idea of heavenly joy in the goods of charity, but of servitude; yet the angels testified that this joy is most free, because it proceeds from interior affection and is conjoined with ineffable delight.

405. Almost all who come into the other life, suppose that hell is alike to every one, and that heaven is alike to every one; when yet in both there are infinite varieties and diversities, and in no case is the hell of one wholly similar to that of another, nor the heaven of one wholly similar to the heaven of another; as no one man, spirit, or angel, is ever just like another, not even as to the face. When I only thought that two might be exactly similar or equal, the angels expressed horror, saying that every one thing is formed from the harmonious agreement of several things, and that the one thing is such as that agreement is; and that thus every society of heaven makes one, and that all the societies of heaven make one, and this from the Lord alone through love. Uses in the heavens are in like manner in all variety and diversity, and in no case is the use of one exactly similar and the same with the use of another; thus neither is the delight of one similar and the same with that of another. Still further, the delights of every use are innumerable, and those innumerable delights are in like manner various, but still conjoined together in such order that they mutually regard each other, as the uses of every member, organ, and viscus in the body, and still more as the uses of every vessel and fibre in every member, organ, and viscus; all and each of which are so consociated, that they regard their own good in another, and thus in all, and all in each; from this universal and individual regard they act as one.

406. I have spoken several times with spirits who had come recently from the world, concerning the state of eternal life, namely, that it is of importance to know who is the Lord of the kingdom, what is the quality of the government and what its form; as for those in the world who come into another kingdom, nothing is more important than to know who and what the king is, what the government, and other particulars which relate to that kingdom; and it is more the case in this kingdom, in which they are to live to eternity. They should know, therefore, that it is the Lord who governs heaven, and also the universe, for He who governs one governs the other; thus that the kingdom in which they now are is the Lord's, and that the laws of this kingdom are eternal truths, which are all founded in this law, that they should love the Lord above all things, and the neighbor as themselves; and yet further than this, that if they would be as the angels, they ought to love the neighbor more than themselves. On hearing these things, they were unable to make any reply, because in the life of the body they had heard some such thing, but had not believed it, wondering that there should be such love in heaven, and that it could be possible for any one to love his neighbor more than himself. But they were informed that all goods increase immensely in the other life, and that such is the life in the body, that they cannot go farther than to love the neighbor as themselves, because they are in corporeal things; but when these are removed, the love then becomes more pure and at length angelic, which is to love the neighbor more than themselves. For the delight of those in the heavens is to do good to another; and it is not delightful to do good to themselves, unless that it may become another's, thus for the sake of another; and this is to love the neighbor more than themselves. That it is possible for such love to be given, may be manifest, it was said, in the world, from the conjugal love of some persons, in that they

prefer death rather than that any injury should be done to their consort; from the love of parents towards their children, in that a mother would rather suffer hunger than see her infant in want of food; likewise from sincere friendship, that one friend will expose himself to perils for another; and even from civil and pretended friendship, which wishes to emulate what is sincere, offering the better things to those to whom there is profession of wishing well, and also carrying such goodwill in the mouth, though not in the heart; lastly, from the nature of love, which is such that its joy is to serve others, not for its own sake but for theirs. But these things they could not comprehend who loved themselves more than others, and who in the life of the body had been greedy of gain; least of all could the avaricious.

407. A certain one who in the life of the body had been powerful over others, retained also in the other life his desire to rule; but he was told that he was in another kingdom, which is eternal, and that his command on earth was dead, and that now no one is esteemed except according to good and truth, and according to the mercy of the Lord in which he is from his life in the world; also that it is in this kingdom as on earth, where men are esteemed for their wealth, and for their favor with the prince; wealth here being good and truth, and favor with the prince being the mercy in which man is with the Lord according to his life in the world. If on the other hand he wish to rule, he is a rebel, for he is in the kingdom of another. On hearing these things he was ashamed.

408. I have spoken with spirits who supposed heaven and heavenly joy to consist in this, that they should be great. But they were told that in heaven he is greatest who is least, for he is called least who has no power and wisdom, and wishes to have no power and wisdom from himself, but from the Lord; and he who is least in such a sense, has greatest happiness; and because he has

greatest happiness, it thence follows that he is greatest ; for thus from the Lord he has all power, and excels all in wisdom ; and what is it to be greatest, unless to be most happy ? for to be most happy is what the powerful seek by power, and the rich by riches. It is further said, that heaven does not consist in this, that one should desire to be least with a view to be greatest, for then he aspires and covets to be greatest ; but it consists in willing from the heart the good of others more than of themselves, and in serving others for the sake of their happiness, from no desire to be recompensed themselves, but from love.

409. Heavenly joy itself, such as it is in its essence, cannot be described, because it is in the inmosts of the life of the angels, and hence in every thing of their thought and affection, and from these in every thing of speech and in every thing of action. It is as if the interiors were fully open and unloosed to receive delight and blessedness, which is dispersed into each of the fibres, and thus through the whole. Its perception and sensation from this are such as cannot be described ; for that which commences from the inmosts, flows in into each of the things which are derived from the interiors, and propagates itself always with increase towards the exteriors. Good spirits who are not yet in that delight, because not yet raised up into heaven, when they perceive it from an angel by the sphere of his love, are filled with such delight that they come as it were into a pleasant swoon. This has sometimes occurred with those who desired to know what heavenly joy is.

410. When certain spirits desired to know what heavenly joy is, it was granted them to perceive it to that degree that they could bear it no longer ; but still it was not angelic joy, scarcely was it in the least degree angelic, as was given me to perceive by communication ; it was so slight as to be almost cold, and yet they called it most heavenly, because it was their inmost joy. From

this it was manifest, not only that there are degrees of the joys of heaven, but also that the inmost joy of one scarcely approaches to the lowest or middle joy of another ; also, that when any one receives the inmost of his own joy, he is in his own heavenly joy, and that he cannot endure what is yet more interior, which becomes painful to him.

411. Certain spirits, not evil, sunk into quiescence, as into sleep, and thus as to the interiors which are of their rational mind, they were translated into heaven ; for spirits, before their interiors are opened, can be translated into heaven, and be instructed as to the happiness of those who are there. I saw that they were thus quiescent for half an hour, and afterwards relapsed into the exteriors in which they were before, and then again into the recollection of what they had seen. They said that they had been among angels in heaven, and had there seen and perceived amazing things, all resplendent as from gold, silver, and precious stones, in wonderful forms, which were wonderfully varied ; and that the angels were not delighted with the outward things themselves, but with the things they represented, which were divine, ineffable, and of infinite wisdom, and that these were joy to them ; besides innumerable things, which could not be expressed in human languages, not even as to a ten-thousandth part, nor fall into ideas in which there is any thing material.

412. Almost all who come into the other life are ignorant of the nature of heavenly blessedness and happiness, because they do not know what and of what quality internal joy is, having no perception of it but what they conceive from corporeal and worldly gladness and joy ; and so what they are ignorant of they suppose to be nothing, when yet corporeal and worldly joys are of no account in comparison. The well disposed, therefore, who do not know what heavenly joy is, in order that they may know and understand what it is, are car-

ried first to paradisaical scenes, which exceed every idea of the imagination. Then they think that they have come into a heavenly paradise, but they are taught that this is not happiness truly heavenly; and it is given them to know the interior states of joy perceptible to their inmosts; then they are brought into a state of peace even to their inmost, when they confess that nothing of it is at all expressible nor conceivable; finally they are brought into a state of innocence, also even to their inmost sense. In this way it is given them to know what is truly spiritual and celestial good.

413. But that I might know what and of what quality heaven is, and heavenly joy, it has been often and for a long time granted me by the Lord to perceive the delights of heavenly joys; on which account I am enabled to know them, because from living experience, but can never describe them; yet something shall be said, in order that some idea of them may be had. It is an affection of innumerable delights and joys, which together present something general, in which general thing, or general affection, are the harmonies of innumerable affections, which do not come to the perception distinctly, but obscurely, because the perception is most general. Still it was given to perceive that things innumerable were in it, so arranged that they can never be described; those innumerable things being such as flow from the order of heaven. Such is the order in each of the things and the least things of the affection, which are presented and perceived only as one most general thing, according to the capacity of him who is the subject. In a word, infinite things arranged in a most orderly form are in every general thing; and there is no one but what lives, and affects, and indeed all of them from the inmosts, for from inmosts heavenly joys proceed. It was perceived also, that the joy and delight came as from the heart, diffusing themselves most softly through all the inmost fibres, and from these into the congregated fibres, with such an inmost sense of gratifi-

cation that the fibre is as it were nothing but joy and delight, and every capacity of perception and sensation thence in like manner living from happiness. The joy of bodily pleasures, compared with those joys, is as a gross and pungent clot compared with a pure and most gentle aura. It was observed that when I wished to transfer all my delight into another, a more interior and fuller delight than the former continually flowed in, in its place, and the more I wished this, the more it flowed in; and it was perceived that this was from the Lord.

414. Those who are in heaven are continually advancing to the spring of life, and the more thousands of years they live, to a spring so much the more delightful and happy, and this to eternity, with increase according to the progressions and degrees of their love, charity, and faith. Women who have died old and worn out with age, and have lived in faith in the Lord, in charity towards the neighbor, and in happy conjugal love with a husband, after a succession of years, come more and more into the flower of youth and early womanhood, and into a beauty which exceeds all idea of beauty ever perceivable by our sight. Goodness and charity is what forms and makes a resemblance of itself, and causes the delight and beauty of charity to shine forth from the minutest parts of the face, so that they themselves are forms of charity. They have been seen by some, and have excited astonishment. The form of charity, which is seen to the life in heaven, is such that charity itself is what portrays and is portrayed; and this in such a manner, that the whole angel, especially the face, is as it were charity, which both appears and is plainly perceived; which form, when it is beheld, is ineffable beauty, affecting with charity the very inmost life of the mind. In a word, to grow old in heaven is to grow young: those who have lived in love to the Lord and in charity towards the neighbor, become such forms, or such beauties, in the other life. All the angels are such forms, with innumerable variety; and of these is heaven.

## THE IMMENSITY OF HEAVEN.

415. That the heaven of the Lord is immense, may be manifest from several things which have been said and shown in the foregoing chapters, especially from this, that heaven is from the human race (see above, n. 311-317), and not only from those who are born within the church, but also from those who are born out of the church (n. 318-328); thus from all, since the first beginning of this earth, who have lived in good. How great is the multitude of men in this whole world, any one may conclude who knows any thing concerning the parts, the regions and kingdoms of the earth. Whoever goes into a calculation, will find that several thousands of men depart from it every day, thus within a year several myriads, if not millions; and this from the earliest times, since which some thousands of years have elapsed; all of whom, after their decease, have come and are constantly coming into the other world, which is called the spiritual world. But how many of these have become and do become angels of heaven, cannot be told. This has been told me, that in ancient times very many became angels, because then men thought more interiorly and more spiritually, and thence were in heavenly affection; but that in the following ages not so many, because man in the process of time became exterior, and began to think more naturally, and so to be in earthly affection. From these things it may be evident in the first place, that the heaven from the inhabitants only of this earth is great.

416. That the heaven of the Lord is immense, may be manifest from this alone, that all infants, whether they be born within the church or out of it, are adopted by the Lord and become angels, the number of whom amounts to a fourth or fifth part of the whole human race on earth. That every infant, wherever he is born,

whether within the church or out of it, whether of pious parents or of impious ones, when he dies is received by the Lord and is educated in heaven, and according to divine order is taught and imbued with the affections of good and by them with the knowledges of truth, and afterwards as he is perfected in intelligence and wisdom, is introduced into heaven and becomes an angel, may be seen above (n. 329-345); it may therefore be concluded, how great a multitude of angels of heaven has come to exist, from the first creation to the present time, from these alone.

417. How immense the heaven of the Lord is, may also be manifest from this, that all the planets visible to the eye in our solar system are earths, and moreover that there are innumerable ones in the universe, and all full of inhabitants. These have been treated of in a small work upon those earths, from which I shall adduce the following passage:

"That there are many earths, and men upon them, and spirits and angels from them, is very well known in the other life; for it is granted to every one there who from the love of truth and thence of use desires it, to speak with spirits of other earths, and to be confirmed thereby in regard to a plurality of worlds, and to be informed that the human race is not only from one earth, but from innumerable ones. I have spoken several times with spirits of our earth on this subject, and it was said that any intelligent person may know, from many things with which he is acquainted, that there are many earths, and men upon them; for it may be concluded from reason, that such large masses as the planets are, some of which exceed this earth in magnitude, are not empty masses, and created only to be carried and moved round the sun, and to shine with their scanty light for one earth, but that their use must be more important than that. He who believes, as every one ought to believe, that the Divine created the universe for no other end

than that the human race might exist, and thence heaven,—since the human race is the seminary of heaven,—cannot but believe, that wherever there is any earth, there must also be men. That the planets which are visible before our eyes, because within the boundaries of the world of this sun, are earths, may be manifestly known from this, that they are bodies of earthly matter, because they reflect the sun's light; and, when viewed through telescopes, they do not appear as stars sparkling from flame, but as earths variegated with obscure spots: also from this, that they, in like manner as our earth, are carried round the sun, and proceed in the way of the zodiac, and thence make years and seasons of the year, spring, summer, autumn, and winter: in like manner that they are turned around their own axis, like our earth, and thence make days and times of the day, morning, mid-day, evening, and night: and moreover that some of them have moons, called satellites, which revolve around their orb at stated times, as the moon around ours; and that the planet Saturn, because it is at a great distance from the sun, has also a large luminous belt, which gives much light, although reflected, to that earth. Who that knows these things, and thinks from reason, can ever say that these are empty bodies? Moreover, have argued with spirits, that it might be believed by man that in the universe there are more earths than one, from this, that the starry heaven is so immense, and the stars there so innumerable; each of which in its place or in its world is a sun, and resembling our sun, but of various magnitudes. He who duly weighs the subject, must conclude that such an immense whole cannot but be a means to an end, which is the ultimate end of creation; and this end is a heavenly kingdom, in which the Divine may dwell with angels and men. For the visible universe, or the heaven enlightened by so innumerable stars, which are so many suns, is only a means that earths may exist, and men

upon them, from whom is the heavenly kingdom. From these things a rational man cannot think otherwise, than that so immense a means to so great an end, was not made for the human race of only one earth. What would this be for the Divine, which is infinite, to which thousands, even myriads of earths, and all full of inhabitants, would be little, and scarcely any thing? There are spirits, whose only study it is to acquire to themselves knowledges, because they are delighted with knowledges alone; therefore it is allowed them to wander about, and even to pass out of the world of this sun into other systems, and to procure to themselves knowledges. These have said, that there are not only earths upon which are men in this solar world, but also out of it, in the starry heaven, to an immense number. These spirits are from the planet Mercury. A calculation has been made, that if there were a million of earths in the universe, and on every earth men to the number of three hundred millions, and two hundred generations, within six thousand years, and a space of three cubic ells<sup>1</sup> were allowed to every man or spirit, the number of so many men or spirits collected into one sum still would not fill the space of this earth, and scarcely more than the space of one of the satellites about the planets, which would be a space in the universe so small as to be almost invisible, since a satellite scarcely appears to the naked eye. What is this for the Creator of the universe, to whom it would not be enough, if the whole universe were filled, for He is infinite? I have spoken on this subject with angels, who said that they had a similar idea concerning the fewness of the human race in respect to the infinity of the Creator, but that still they do not think from spaces, but from states, and that, according to their idea, earths to the amount of as many myriads as could possibly be conceived, would still be nothing at all to the Lord."—Respecting the earths in the universe, with their inhab-

<sup>1</sup> The Swedish ell is a little less than two English feet. — 27.

itants, and the spirits and angels from them, see in the above-mentioned little work; the things there related were revealed and shown to me, to the intent that it may be known that the heaven of the Lord is immense, and that it is all from the human race; also that our Lord is every where acknowledged as the God of heaven and earth.

418. That the heaven of the Lord is immense, may also be manifest from this, that heaven in the whole complex resembles one man, and also corresponds to all and each of the things in man, and that this correspondence can never be filled, since it is not only a correspondence with each of the members, organs, and viscera of the body in general, but also in particular and singular, with all and each of the little viscera and little organs which are within them, yea, with each of the vessels and fibres; and not only with them, but also with the organic substances, which interiorly receive the influx of heaven, from which man has interior activities serviceable to the operations of his mind; for whatever exists interiorly in man, exists in forms, which are substances, since what does not exist in substances as its subjects, is nothing. That there is a correspondence of all these things with heaven, may be evident from the chapter treating of the correspondence of all things of heaven with all things of man (n. 87-102). This correspondence can never be filled; because the more numerous the angelic consociations are which correspond to such member, so much the more perfect heaven becomes; for all perfection in the heavens increases according to plurality. The reason that perfection in the heavens increases according to plurality, is, that all there have one end, and all unanimously look to that end. This end is the common good, and when this reigns, there is also from the common good, good to each one, and from the goods of each there is good to the whole community. This is so, because the Lord turns all in

heaven to Himself (see above, n. 123), and thereby makes them to be one in Himself. That the unanimity and concord of many, especially from such an origin, and in such bond, produces perfection, every one from reason in any degree illustrated, may clearly see.

419. It has also been given me to see the extent of the heaven which is inhabited, and also what is not inhabited; and I saw that the extent of heaven not inhabited was so great, that it could not be filled to eternity, even if many myriads of earths were given, and as great a multitude of men in each earth as there are in ours; on which subject also, see the small work on the Earths in the Universe (n. 168).

420. That heaven is not immense, but small, some infer from certain passages in the Word, understood according to the sense of its letter; as from those where it is said that only the poor are received into heaven; also only the elect; and only those who are within the church, and not those who are out of it; also those only for whom the Lord intercedes; that heaven is closed when it is filled, and that this time is predetermined. But they do not know that heaven is never closed, and that there is not any time predetermined, nor any definite multitude; and that those are called the elect, who are in the life of good and truth; and that they are called poor, who are not in the knowledges of good and truth, and still desire them, and who, from that desire, are also called hungry. Those who have conceived an opinion concerning the small extent of heaven, from the Word not understood, do not know but that heaven is in one place, where there is a general assembly of all, when yet heaven consists of innumerable societies (see above, n. 41-50). They do not know, also, but that heaven is granted to every one from immediate mercy, and thus that there are admission and reception only from favor; neither do they understand, that the Lord from mercy leads every one who receives Him, and that he receives



Him who lives according to the laws of divine order, which are the precepts of love and of faith, and that to be thus led by the Lord, from infancy to the last period of life in the world, and afterwards to eternity, is the mercy which is meant. Let them know, therefore, that every man is born for heaven; and that he is received who receives heaven in himself in the world, and he is excluded who does not receive.

THE  
WORLD OF SPIRITS,  
AND  
THE STATE OF MAN AFTER DEATH.

---

WHAT THE WORLD OF SPIRITS IS.

421. The world of spirits is not heaven, nor is it hell, but it is a middle place or state between both; for thither man after death first comes, and then after some time he is, according to his life in the world, either elevated into heaven, or cast into hell.

422. The world of spirits is a middle place between heaven and hell, and also it is a middle state of man after death. That it is a middle place, was manifest to me from this, that the hells are beneath, and the heavens above; and that it is a middle state, from this, that man, so long as he is there, is not yet in heaven nor in hell. The state of heaven with man is the conjunction of good and truth with him, and the state of hell is the conjunction of evil and the false with him. When with a man-spirit good is conjoined to truth, then he comes into heaven, because, as was said, that conjunction is heaven with him; but when with a man-spirit evil is conjoined with the false, then he comes into hell, because that conjunction is hell with him. This conjunction is made in the world of spirits, since man is then in a middle state. It is alike, whether you say the conjunction of the understanding and the will, or the conjunction of truth and good.

423. First, something is here to be said concerning

the conjunction of the understanding and the will, and of its similarity with the conjunction of good and truth, since that conjunction is made in the world of spirits. Man has an understanding, and he has a will; the understanding receives truths, and is formed from them, and the will receives goods, and is formed from them; whatever therefore a man understands and thence thinks, he calls true, and whatever a man wills and thence thinks, he calls good. Man can think from the understanding and from this perceive what is true, and also what is good; but still he does not think it from the will, unless he wills it and does it; when he wills it, and from willing does it, then it is both in the understanding and in the will, consequently in the man. For the understanding alone does not make a man, nor the will alone, but the understanding and will together; wherefore that which is in both, is in the man, and is appropriated to him. That which is only in the understanding, is indeed with a man, but not in him; it is only a thing of his memory, and a thing of knowledge in the memory, of which he can think when he is not in himself, but out of himself with others; thus of which he can speak and reason, and according to which also he can feign affections and gestures.

424. That man can think from the understanding and not at the same time from the will, was provided in order that he might be capable of being reformed; for man is reformed by truths, and truths, as was said, are of the understanding. For man is born into every evil as to the will, and hence of himself he does not will good to any one, but to himself alone; and he who wills good to himself alone, is delighted with the evils which are done to others, especially for the sake of himself; for he wishes to get to himself the goods of all others, whether they be honors or riches, and so far as he can do this, he rejoices in himself. In order that this will [*voluntarium*] may be amended and re-

formed, it is given to man to be able to understand truths, and by them to subdue the affections of evil, which spring from the will. From this it is that man can think truths from the understanding, and also speak them, and do them; but still he cannot think them from the will, until he is such that he wills them and does them from himself, that is, from the heart. When a man is such, then the things which he thinks from the understanding are of his faith, and the things which he thinks from the will are of his love; therefore with him faith and love then conjoin themselves, like the understanding and the will.

425. As far, therefore, as the truths which are of the understanding, are conjoined to the goods which are of the will, thus as far as a man wills truths and so does them, so far he has heaven in himself, since, as was said above, the conjunction of good and truth is heaven. On the other hand, as far as the falsities which are of the understanding are conjoined to the evils which are of the will, so far man has hell in himself, because the conjunction of what is false and evil is hell. But as far as the truths which are of the understanding are not conjoined to the goods which are of the will, so far man is in a middle state. Almost every man at this day is in such a state that he knows truths, and from knowledge and also from understanding thinks them, and either does much of them, or little of them, or nothing of them, or contrary to them from the love of evil and consequent faith of what is false. Therefore, in order that he may have either heaven or hell, he is after death first brought into the world of spirits, and there a conjunction of good and truth is made with those who are to be elevated into heaven, and a conjunction of evil and the false with those who are to be cast into hell. For it is not permitted to any one, in heaven or in hell, to have a divided mind, that is, to understand one thing and to will another; but what he wills, he must also understand,

and what he understands, he must also will. In heaven, then, he who wills good must understand truth, and in hell he who wills evil must understand what is false. Therefore with the good falsities are there removed, and truths are given agreeable and conformable to their good, and with the evil truths are there removed, and falsities are given agreeable and conformable to their evil. From these things it is evident what the world of spirits is.

426. In the world of spirits there is a vast number, because the first meeting of all is there, and all are there explored and prepared. There is no fixed term for their continuance there; some only enter that world, and are presently either taken away into heaven, or cast down into hell; some remain there only for weeks, some for several years, but not more than thirty. The difference of time depends on the correspondence and want of correspondence of the interiors and exteriors with man. But how a man in that world is brought from one state into another, and prepared, will be told in what follows.

427. Men after their decease, as soon as they come into the world of spirits, are clearly distinguished by the Lord; the evil are immediately connected with the infernal society in which they were in the world as to their ruling love; and the good are immediately connected with the heavenly society in which they were in the world as to love, charity, and faith. But although they are thus distinguished, still they who have been friends and acquaintances in the life of the body, all meet together in that world, and converse one with another, when they desire it, especially wives and husbands, and also brothers and sisters. I have seen a father speak with six sons and recognize them; and I have seen many others with their relatives and friends; but because they were of diverse dispositions, from the life in the world, after a short time they were separated. But those who

come from the world of spirits into heaven, and those who come into hell, afterwards see each other no more, nor know each other, unless they are of a similar disposition, from similar love. The reason that they see each other in the world of spirits, and not in heaven and hell, is, because those who are in the world of spirits are brought into similar states with those which they had in the life of the body, from one into another; but afterwards all are reduced to a constant state similar to that of their ruling love, in which one knows another only from similitude of love; for, as was shown above (n. 41-50), similitude conjoins, and dissimilitude disjoins.

428. The world of spirits, as it is a middle state between heaven and hell with man, is also a middle place: beneath are the hells, and above are the heavens. All the hells are shut towards that world; they are open only through holes and clefts, as of rocks, and through wide openings which are guarded, to prevent any one coming out except by permission. This permission is granted when there is any urgent necessity, of which in what follows. Heaven also is enclosed on all sides, nor is there a passage open to any heavenly society, except by a narrow way, the entrance of which is also guarded. Those outlets and these entrances are what are called in the Word the gates and doors of hell and of heaven.

429. The world of spirits appears as a valley between mountains and rocks, here and there sinking and rising. The gates and doors to the heavenly societies do not appear, except to those who are prepared for heaven, nor are they found by others; to every society there is one entrance from the world of spirits, after which there is one way, branching in the ascent into several. Neither do the gates and doors to the hells appear, except to those who are about to enter, to whom they are then opened; and when they are opened, there appear caverns dusky and as it were sooty, tending obliquely down-

wards to the deep, where again there are several doors. Through those caverns are exhaled nauseous and fetid stenches, which good spirits avoid, because they have an aversion to them, but which evil spirits seek for, because they are their delight; for as every one in the world has been delighted with his own evil, so after death he is delighted with the stench to which his evil corresponds. In this they may be compared with rapacious birds and beasts, as ravens, wolves, and swine, which, from the smell which they perceive, fly and run to carrion and dunghills. I heard a certain one crying out aloud, as from internal torture, when the exhalation from heaven struck him; and afterwards tranquil and glad when the exhalation from hell struck him.

430. There are also with every man two gates, one of which opens towards hell, and is open to the evils and falsities thence; the other opens towards heaven, and is open to the goods and truths thence. The gate of hell is open to those who are in evil and the false thence, and only through clefts from above something of light from heaven flows in, by which influx a man is able to think, to reason, and to speak; but the gate of heaven is open to those who are in good and thence in truth. For there are two ways which lead to the rational mind of man; a superior or internal way, through which good and truth from the Lord enters, and an inferior or external way, through which evil and the false enter from hell; in the middle is the rational mind itself, to which the ways tend. Hence as far as light from heaven is admitted, so far man is rational, but as far as it is not admitted, so far he is not rational, however he may appear to himself. These things are said, that it may also be known what the correspondence of man is with heaven and with hell. His rational mind, during its formation, corresponds to the world of spirits; the things which are above it correspond to heaven, and those which are below, to hell. The things which are above it are

opened and the things which are below it are shut to the influx of evil and the false, with those who are being prepared for heaven; but the things which are below it are opened, and the things which are above it are shut to the influx of good and truth, with those who are being prepared for hell. Hence these cannot look otherwise than below themselves, that is, to hell, and those cannot look otherwise than above themselves, that is, to heaven. To look above themselves is to look to the Lord, because He is the common centre, to which all things of heaven look, but to look below themselves is to look back from the Lord to the opposite centre, to which all things of hell look and incline (see above, n. 123 and 124).

431. Those who are in the world of spirits are meant in the preceding pages by spirits, where they are named, and those who are in heaven, by angels.

---

#### EVERY MAN IS A SPIRIT AS TO HIS INTERIORS.

432. Whoever duly considers the subject, may know that the body does not think, because it is material, but that the soul thinks, because it is spiritual. The soul of man, concerning the immortality of which many have written, is his spirit, for this is immortal as to all its properties; this also is what thinks in the body, for it is spiritual, and what is spiritual receives what is spiritual and lives spiritually, which is to think and to will. All the rational life, therefore, which appears in the body is of the soul, and nothing of it is of the body; for the body, as was said above, is material, and that which is material, which is proper to the body, is added, and almost as it were adjoined, to the spirit, in order that the spirit of man may be able to live and perform uses in the natural world, of which all things are material and in themselves void of life. And since what is material does not live,

but only what is spiritual, it may be evident that whatever lives in man is his spirit, and that the body only serves it, just as what is instrumental serves a moving living force. It is said indeed of an instrument, that it acts, moves, or strikes; but to believe that this is of the instrument, and not of him who acts, moves, or strikes by it, is a fallacy.

433. Since every thing which lives in the body, and from life acts and feels, is solely of the spirit, and nothing of the body, it follows that the spirit is the man himself; or, what is similar, that a man viewed in himself is a spirit, and also in a similar form; for whatever lives and feels in man, is of his spirit, and every thing in man, from the head to the sole of his feet, lives and feels. Hence it is that when the body is separated from its spirit, which is called dying, the man remains still a man, and lives. I have heard from heaven, that some who die, when they lie upon the bier, before they are resuscitated, think even in their cold body, nor do they know otherwise than that they still live, but with the difference, that they cannot move any material particle, since it belongs to the body.

434. Man cannot think and will, unless there be a subject, which is a substance, from which and in which he may think and will; whatever is supposed to exist without a substantial subject, is nothing. This may be known from the fact that man cannot see without an organ which is the subject of his sight, nor hear without an organ which is the subject of his hearing; sight and hearing without these organs are nothing, nor are they given. So also with thought, which is internal sight, and perception, which is internal hearing; unless they were in and from substances that are organic forms, and are subjects of the faculties, they would not exist at all. From these things it may be evident that the spirit of man is equally in a form, and that it is in the human form, and that it enjoys sensories and senses as well

when it is separated from the body as when it was in the body, and that all of the life of the eye, and all of the life of the ear, in a word, all of the life of sense which man has, is not of his body, but of his spirit in these organs, and in their minutest particulars. Hence it is that spirits as well as men see, hear, and feel; not however after being loosed from the body, in the natural world, but in the spiritual. The natural sensation which the spirit had when it was in the body, was by the material which was added to it; but still it then had spiritual sensation at the same time, by thinking and willing.

435. These things are said for the purpose of convincing the rational man, that man viewed in himself is a spirit, and that the corporeal part added to him for the sake of functions in the natural and material world, is not the man, but only an instrument for the use of his spirit. But confirmations from experience are better, since the deductions of reason are not comprehended by many, and those deductions, with those who have confirmed themselves in the contrary, are turned into matters of doubt by reasonings from the fallacies of the senses. Those who have confirmed themselves into the contrary of man's being a spirit, are accustomed to think that beasts live and feel like men, and thus that they also have something spiritual, like what man possesses, and yet that dies with the body. But the spiritual of beasts is not such as the spiritual of man is; for man has, and beasts have not, an inmost, into which the Divine flows and elevates to Itself, and by it conjoins to Itself. Hence man, above the beasts, can think about God and about the divine things of heaven and the church, and love God from them and in them, and thus be conjoined to Him; and whatever can be conjoined to the Divine cannot be dissipated; but whatever cannot be conjoined to the Divine, is dissipated. The inmost, which man has above beasts, was treated

of above (n. 39), and it is here repeated, because it is of importance to dissipate the fallacies conceived from this error; which prevail with many, who, by reason of deficient knowledges and an understanding not expanded, cannot form rational conclusions on these subjects. The words are these:

"I wish to relate a certain arcanum concerning the angels of the three heavens, which has not before come into the mind of any one, because no one has understood degrees (of which, n. 39); namely, that with every angel, and also with every man, there is an inmost or highest degree, or an inmost or highest something, into which the Divine of the Lord first or proximately flows, and from which it disposes the rest of the interiors, which succeed according to the degrees of order with them. This inmost or highest may be called the entrance of the Lord to an angel and to a man, also His veriest dwelling place with them. By this inmost or highest man is man, and is distinguished from the brute animals, for these have it not. Hence it is that man otherwise than animals can, as to all the interiors of his rational mind [*mens*] and natural mind [*animus*] be elevated by the Lord to Himself, can believe in Him, be affected with love to Him, and thus see Him, and that he can receive intelligence and wisdom, and speak from reason: hence also it is, that he lives to eternity. But what is disposed and provided by the Lord in that inmost, does not manifestly flow into the perception of any angel, because it is above his thought and exceeds his wisdom."

436. That man is a spirit as to his interiors, has been given me to know by much experience, which, if I should adduce all of it, would, so to speak, fill volumes. I have spoken with spirits as a spirit, and I have spoken with them as a man in the body; and when I spoke with them as a spirit, they knew no otherwise than that I myself was a spirit, and also in a human form as they

were. My interiors thus appeared before them, since when I spoke as a spirit my material body did not appear.

437. That man as to his interiors is a spirit, may be evident from this, that after the body is separated, which takes place when he dies, still man lives afterwards as before. That I might be confirmed in this, it has been given me to speak with almost all whom I had ever known in the life of the body; with some for hours, with some for weeks and months, and with some for years, and this principally in order that I might be confirmed, and that I might testify.

438. To the above it is proper to add, that every man, even while he lives in the body, is as to his spirit in society with spirits, although he does not know it, a good man is through them in an angelic society, and an evil man in an infernal society; and he comes also into the same society after death. This has been frequently said and shown to those who after death have come among spirits. A man does not indeed appear in that society as a spirit, when he lives in the world, because he then thinks naturally; but those who think abstractly from the body, because then in the spirit, sometimes appear in their own society: and when they appear, they are easily distinguished from the spirits who are there, for they go about meditating, are silent, and do not look at others; they are as if they did not see them, and as soon as any spirit speaks to them, they vanish.

439. That it may be illustrated that a man as to his interiors is a spirit, I will relate from experience how the case is when a man is withdrawn from the body, and how it is when he is carried away by the spirit to another place.

440. As to what concerns the first point, namely, *being withdrawn from the body*, the case is this. The man is brought into a certain state, which is a middle state between sleep and wakefulness, and when he is in

this state he cannot know any otherwise than that he is quite awake; all the senses are as wakeful as in the highest wakefulness of the body, both the sight and hearing, and what is wonderful, the touch, which is then more exquisite than it ever can be when the body is awake. In this state also spirits and angels have been seen to the very life, likewise heard, and what is wonderful, touched; and then scarcely any thing of the body intervened. This is the state, which is called *being withdrawn from the body, and not knowing whether one is in the body or out of the body*. I have been let into this state only three or four times, that I might just know what it is, and at the same time that spirits and angels enjoy every sense, and man also as to his spirit, when he is withdrawn from the body.

441. As to what concerns the other point, *being carried away by the spirit to another place*, it has been shown to me by living experience what it is, and how it is done; but this only two or three times: one instance only I will adduce. Walking through the streets of a city and through fields, being at the time also engaged in conversation with spirits, I knew no otherwise than that I was awake and seeing as at other times, thus walking without error; and in the mean time I was in vision, seeing groves, rivers, palaces, houses, men, and so forth. But after I had thus walked for hours, suddenly I was in the sight of the body, and observed that I was in another place; at which being greatly astonished, I perceived that I had been in a similar state with those of whom it is said, that they were *led away by the spirit into another place*. For during the process the way is not attended to, though it be of many miles; neither is time reflected on, whether it be of many hours or days; neither is any fatigue perceived; and the man is led through ways of which he himself is ignorant, even to the appointed place, without error.

442. But these two states of man, which are his

states when he is in his interiors, or what is the same, when he is in the spirit, are extraordinary, and were only shown to me in order that I might know what they are, because they are known within the church. To speak with spirits, however, and to be with them as one of them, has been granted to me even in full wakefulness of the body, and this now for many years.

443. That man as to his interiors is a spirit, may be further confirmed from what was said and shown above (n. 311-317), where it was shown that heaven and hell are from the human race.

444. By man's being a spirit as to the interiors, is meant as to the things which are of his thought and will, since they are the interiors themselves, which cause man to be man, and such a man as he is as to these interiors.

---

#### MAN'S RESUSCITATION FROM THE DEAD, AND ENTRANCE INTO ETERNAL LIFE.

445. When the body is no longer able to perform its functions in the natural world, corresponding to the thoughts and affections of its spirit, which it has from the spiritual world, then man is said to die. This takes place when the respiratory motions of the lungs and the systolic motions of the heart cease; but still man does not die, but is only separated from the corporeal part which was of use to him in the world; for man himself lives. It is said that man himself lives, because man is not man from the body, but from the spirit, since the spirit thinks in man, and thought with affection makes man. Hence it is evident, that man, when he dies, only passes from one world into another. Hence it is that death, in the Word, in its internal sense signifies resurrection and continuation of life.

446. The inmost communication of the spirit is with the respiration and with the motion of the heart, its thought with the respiration, and the affection which is of love with the heart; when therefore these two motions cease in the body, there is immediately a separation. These two motions, the respiratory motion of the lungs, and the systolic motion of the heart, are the very bonds, which being broken, the spirit is left to itself, and the body, being then without the life of its spirit, grows cold and begins to decay. That the inmost communication of the spirit of man is with the respiration and with the heart, is because all the vital motions depend on these, not only in general, but also in every part.

447. The spirit of man, after the separation, remains a little while in the body, but not longer than till the total cessation of the heart's action, which takes place with variety according to the condition of disease from which man dies; for the motion of the heart with some continues a long while, and with some not long. As soon as this motion ceases, resuscitation takes place; but this is done by the Lord alone. By resuscitation is meant the drawing forth of the spirit of man from the body, and its introduction into the spiritual world, which is commonly called resurrection. The reason why the spirit of man is not separated from the body before the motion of the heart has ceased, is, because the heart corresponds to affection which is of love, which is the very life of man; for from love every one has vital heat; and so, as long as this conjunction continues, there is correspondence, and from it the life of the spirit in the body.

448. How resuscitation is effected, has not only been told me, but also shown by living experience. The actual experience took place with me, in order that I might fully know how it is done.

449. I was brought into a state of insensibility as

to the bodily senses, thus almost into the state of the dying; yet the interior life with thought remaining entire, so that I perceived and retained in memory the things which occurred, and which occur to those who are resuscitated from the dead. I perceived that the respiration of the body was almost taken away, the interior respiration, which is of the spirit, remaining, connected with a slight and tacit respiration of the body. Then there was first given communication as to the pulse of the heart with the celestial kingdom, since that kingdom corresponds to the heart with man. Angels from it were also seen, some at a distance, and two near the head, at which they were seated. Thus all proper affection was taken away, but still there remained thought and perception. I was in this state for some hours. Then the spirits who were around me, removed themselves, supposing that I was dead; there was also perceived an aromatic odor, as of an embalmed corpse, for when the celestial angels are present, what is cadaverous is perceived as aromatic, and when spirits perceive this they cannot approach; thus also evil spirits are kept away from the spirit of man when he is first introduced into eternal life. The angels who were seated at the head were silent, only communicating their thoughts with mine, and when these are received, the angels know that the spirit of man is in such a state that it can be drawn forth from the body. The communication of their thoughts was made by looking into my face, for thus communications of the thoughts are made in heaven. Because thought and perception remained with me, in order that I might know and remember how resuscitation is effected, I perceived that those angels first inquired what my thought was, whether it was like the thought of those who die, which is usually about eternal life; and that they wished to keep my mind in that thought. It was afterwards said that the spirit of man is held in its last thought when the body expires, until it returns to



the thoughts which are from its general or ruling affection in the world. Especially it was given to perceive, and also to feel, that there was a drawing, and as it were a pulling out, of the interiors of my mind, thus of my spirit, from the body; and it was said that this was from the Lord, and that from it is resurrection.

450. When the celestial angels are with a resuscitated person, they do not leave him, because they love every one; but when the spirit is such that he can no longer be in company with the celestial angels, he desires to depart from them; and when this is the case, angels come from the Lord's spiritual kingdom, by whom is given to him the use of light; for before he saw nothing, but only thought. It was also shown how this is done. The angels seemed as it were to roll off the coat of the left eye towards the bridge of the nose, that the eye might be opened, and be enabled to see; the spirit does not perceive otherwise than that it is so done, but it is an appearance. When the coat seems to have been rolled off, there appears something lucid, but obscure, as when a man at first waking looks through the eyelashes. This obscure lucidity seemed to me of a heavenly color, but afterwards it was said that this takes place with some variety. Afterwards something is felt to be rolled off softly from the face, and when this is done, spiritual thought is induced. The rolling off from the face is also an appearance, for by it is represented that the spirit comes from natural thought into spiritual thought. The angels are extremely cautious lest any idea should come from the resuscitated person but what savors of love; and they then tell him that he is a spirit. The spiritual angels, after the use of light has been given, perform for the new spirit all the offices which he can ever desire in that state, and instruct him in regard to the things of another life, but only so far as he can comprehend. If however he is not such as to be willing to be instructed, the resuscitated spirit then desires to de-

part from the company of the angels. The angels do not indeed leave him, but he separates himself from them; for the angels love every one, and desire nothing more than to perform kind offices, to instruct, and to introduce into heaven; their highest delight consists in that. When the spirit thus separates himself, he is received by good spirits, and when he is in their company also, all kind offices are performed for him; but if his life in the world had been such that he could not be in the company of the good, then he wishes to remove also from them; and this even until he associates himself with such as agree altogether with his life in the world, with whom he finds his own life; and then, what is wonderful, he leads a similar life to what he led in the world.

451. But this beginning of man's life after death continues only for a few days. How he is afterwards led from one state to another, and at length either into heaven or into hell, will be told in what follows; this also it has been given me to know by much experience.

452. I have spoken with some on the third day after their decease, and then those things were effected which were mentioned above (n. 449, 450); and with three who were known to me in the world, to whom I mentioned that funeral arrangements were now being made for their burial. I said, that they might be buried; on hearing which they were struck with astonishment, saying that they were alive, but that was being entombed which had served them in the world. Afterwards they wondered exceedingly that when they lived in the body they did not believe in such a life after death, and especially that within the church almost all do not. Those who have not believed in the world that the soul has any life after the life of the body, when after their decease they find that they are alive, are exceedingly ashamed. But those who have confirmed themselves in that unbelief, are consociated with their like, and are separated from those who have been in the faith. For the most

part, they are bound to some infernal society, because being such they have also denied a Divine, and have despised the truths of the church; for as far as any one confirms himself against the eternal life of his soul, so far also he confirms himself against the things which are of heaven and the church.

#### MAN AFTER DEATH IS IN A PERFECT HUMAN FORM.

453. That the form of man's spirit is the human form, or that the spirit is a man even as to form, may be manifest from what has been shown in several chapters above, especially in those where it was shown that every angel is in a perfect human form (n. 73-77); and that every man is a spirit as to his interiors (n. 432-444); and that the angels in heaven are from the human race (n. 311-317). This may be seen still more clearly from this, that man is man from his spirit, and not from his body; and that the corporeal form is added to the spirit according to its form, and not the reverse, for the spirit is clothed with a body according to its own form. For this reason the spirit of man acts into every part, yea, into the minutest particulars of the body, insomuch that the part which is not actuated by the spirit, or in which the spirit is not acting, does not live. That this is so, may be known to every one from this fact alone, that thought and will actuate each and all things of the body with such entire command, that every thing concurs, and whatever does not concur is not a part of the body, and is also cast out as something in which is no life. Thought and will are of the spirit of man, and not of the body. That the spirit does not appear to man in a human form, after it is loosed from the body, nor in another man, is because the body's organ of sight, or its eye, so far as it sees in the world, is material, and what is material sees

only what is material, but what is spiritual sees what is spiritual. On this account when the material of the eye is veiled and deprived of its co-operation with the spiritual, spirits appear in their own form, which is human; not only spirits who are in the spiritual world, but also the spirit which is in that world, while he is yet in his body.

454. That the form of the spirit is the human form, is because man as to his spirit was created to the form of heaven, for all things of heaven and of its order are gathered into the things which are of the mind of man; whence he has the faculty of receiving intelligence and wisdom. Whether you say the faculty of receiving intelligence and wisdom, or the faculty of receiving heaven, it is the same thing, as may be evident from what has been shown about the light and heat of heaven (n. 126-140); the form of heaven (n. 200-212); the wisdom of angels (n. 265-275); and in the chapter, that heaven, as to its form, in the whole and in part resembles a man (n. 59-77); and this from the Divine Human of the Lord, from which heaven and its form are (n. 78-86).

455. These things which have now been said, the rational man can understand, for he can see from the connexion of causes, and from truths in their order; but the man who is not rational, does not understand them. There are several causes of this: the principal one is, that he is not willing to understand them, because they are contrary to his false ideas, which he has made his truths; and he who on this account is not willing to understand, has closed up the way of heaven to his rational faculty; which nevertheless may still be opened, provided the will does not resist (see above, n. 424). That man can understand truths and be rational, if he is only willing, has been shown me by much experience. Evil spirits, who had become irrational by denying in the world the Divine and the truths of the church, and confirming themselves against them, have frequently been turned by divine

power towards those who were in the light of truth, and then they comprehended all like the angels, and confessed that they were truths, and also that they comprehended them all; but as soon as they relapsed into themselves, and were turned to the love which was of their will, they comprehended nothing, and spoke contrary things. I have also heard some infernal spirits saying, that they knew and perceived that what they did was evil, and that what they thought was false; but that they could not resist the delight of their love, thus their will, and that this leads their thoughts to see evil as good, and what is false as truth. From this it was manifest that those who are in falsities from evil might be able to understand and to be rational, but that they were not willing; and the reason why they were not willing was, because they loved falsities more than truths, since they agreed with the evils in which they were. To love and to will is the same thing, for what a man wills, that he loves, and what he loves, that he wills. Since the state of men is such that they can understand truths, if they are only willing, it has been granted me to confirm the spiritual truths, which are of heaven and the church, even by rational things; and this in order that the falsities, which with many have closed the rational, may by rational things be dispersed, and thus perhaps the eye may in some degree be opened: for to confirm spiritual truths by rational things, is allowed to all who are in truths. Who would ever understand the Word from the sense of its letter, unless he saw the truths there from enlightened reason? Whence, otherwise, are so many heresies from the same Word?

456. That the spirit of man after being loosed from the body is a man, and in a similar form, has been proved to me by the daily experience of several years; for I have seen and heard them a thousand times, and I have spoken with them also on this subject, that men in the world do not believe them to be men, and that those who

do believe, are reputed by the learned as simple. The spirits are grieved at heart that such ignorance should still continue in the world, and chiefly within the church. But this faith, they said, emanated first from the learned, who thought concerning the soul from things of corporeal sense, from which they conceived no other idea respecting it than as of thought alone, which, when without any subject in which and from which it is viewed, is as something volatile, of pure ether, which cannot but be dissipated when the body dies. But because the church, from the Word, believes in the immortality of the soul, they could not but ascribe to it something vital, such as is of thought, but still not any thing with sensation, such as man has, until it is again conjoined to the body. On this opinion is founded the doctrine in regard to the resurrection, and the faith that there is to be a conjunction when the last judgment comes. Hence it is, that when any one thinks about the soul from doctrine and at the same time from hypothesis, he does not at all comprehend that it is a spirit, and that in a human form. To this is added, that scarcely any one at this day knows what the spiritual is, and still less that those who are spiritual, as all spirits and angels are, have any human form. Hence it is, that almost all who come from the world wonder very much that they are alive, and that they are men equally as before, that they see, hear, and speak, and that their body has the sense of touch as before, and there is no difference at all (see above, n. 74). But when they cease to wonder at themselves, they then wonder that the church should know nothing about such a state of men after death, nor about heaven and hell, when yet all who have ever lived in the world, are in another life, and live as men. And because they also wondered why this was not made manifest to man by visions, because it is an essential of the faith of the church, they were told from heaven that this might have been done, for nothing is easier, when it is well-

pleasing to the Lord; but that still those would not have believed who had confirmed themselves in falsities against such things, although they should themselves see them; also that it is dangerous to confirm any thing by visions with those who are in falsities, because thus they would believe at first, and afterwards would deny, and thus would profane the truth itself, since to profane is to believe and afterwards to deny; and those who profane truths are thrust down into the lowest and most grievous of all the hells. This danger is what is meant by the Lord's words: *He hath blinded their eyes, and hardened their hearts, lest they should see with the eyes, and understand with the heart, and be converted, and I should heal them* (John xii. 40). And that those who are in falsities still would not believe, by these words: *Abraham said to the rich man in hell, they have Moses and the prophets, let them hear them. But he said, Nay, futher Abraham, but if one should come to them from the dead, they would be converted. But Abraham said to him, If they hear not Moses and the prophets, neither will they believe, though one should rise from the dead* (Luke xvi. 29, 30, 31).

457. When the spirit of man first enters the world of spirits, which takes place shortly after his resurrection, spoken of above, he has a similar face and a similar tone of voice to what he had in the world; the reason is, that he is then in the state of his exteriors, nor are his interiors as yet uncovered: this state is the first state of men after their decease. But afterwards the face is changed and becomes quite another one; it becomes similar to his ruling affection or love, in which the interiors of his mind had been in the world, and in which his spirit was in the body. For the face of man's spirit differs very much from the face of his body; the face of the body is from the parents, but the face of the spirit from his affection of which it is the image; into this the spirit comes after the life in the body, when the exteriors are removed and the interiors are revealed: this

is the third state of man. I have seen some recently from the world, and knew them from their face and speech; but when they were afterwards seen, I did not know them. Those who were in good affections were seen with beautiful faces, but those who were in evil affections, had faces deformed; for the spirit of man, viewed in itself, is nothing but its own affection, the external form of which is the face. The reason also why the faces are changed, is, that in the other life it is not lawful for any one to counterfeit affections which are not properly his own, thus neither to induce on himself faces contrary to the love in which he is; all, whoever are there, are reduced into such a state that they speak as they think, and show by the looks and gestures what they will. Hence now it is that the faces of all are the forms and effigies of their affections; and hence it is that all who have known each other in the world, know each other also in the world of spirits, but not in heaven nor in hell, as was said above (n. 427).

458. The faces of hypocrites are changed later than the faces of the rest, because from custom they have contracted a habit of composing their interiors so as to imitate good affections. On this account for a long time they appear not unbeautiful. But because what is pretended with them is successively put off, and the interiors which are of the mind are disposed to the form of their affections, they become afterwards more deformed than others. Hypocrites are those who have spoken like angels, but interiorly have acknowledged nature alone, and thus not the Divine, and hence have denied the things which are of the church and heaven.

459. It is to be known that the human form of every man after death is the more beautiful, as he had more interiorly loved divine truths and lived according to them; for the interiors of every one are both opened and formed according to their love and life; therefore the more interior the affection is, the more conformable

it is to heaven, and thus the more beautiful is the face. Hence it is that the angels who are in the inmost heaven are the most beautiful, because they are forms of celestial love. But those who have loved divine truths exteriorly, and thus have lived exteriorly according to them, are less beautiful; for the exteriors only shine forth from their face, and no interior heavenly love shine through them, consequently not the form of heaven, such as it is in itself. There appears something comparatively obscure in their faces, which is not vivified by the translucence of interior life. In a word, all perfection increases towards interiors, and decreases towards exteriors and as perfection increases and decreases, so likewise does beauty. I have seen angelic faces of the third heaven which were such, that no painter with all his art could ever give any thing of such light to colors, so as to equal a thousandth part of the light and life which appeared in their faces; but the faces of the angels of the lowest heaven may in some measure be equalled.

460. I wish lastly to mention a certain arcanum as yet known to no one, which is, that every good and truth which proceeds from the Lord, and makes heaven, is in a human form; and this not only in the whole and the greatest, but also in every part, and in least; and that this form affects every one who receives good and truth from the Lord, and causes every one in heaven to be in a human form according to reception. Hence it is that heaven is similar to itself in general and in particular, and that the human form belongs to the whole, to every society, and to every angel, as was shown in the four chapters from n. 59 to 86; to which it is here to be added, that it belongs to every thing of thought, which is from heavenly love with the angels. This arcanum, however, with difficulty falls into the understanding of any man, but clearly into the understanding of angels, because they are in the light of heaven.

MAN AFTER DEATH IS IN ALL SENSE, MEMORY, THOUGHT, AND AFFECTION, IN WHICH HE WAS IN THE WORLD, AND LEAVES NOTHING EXCEPT HIS EARTHLY BODY.

461. That man when he passes out of the natural world into the spiritual, as is the case when he dies, carries with him all things that are his, or which belong to him as a man, except his earthly body, has been testified to me by manifold experience; for man when he enters the spiritual world, or the life after death, is in a body as in the world; to appearance there is no difference, since he does not perceive nor see any difference. But his body is then spiritual, and thus separated or purified from earthly things, and when what is spiritual touches and sees what is spiritual, it is just as when what is natural touches and sees what is natural: hence a man, when he has become a spirit, does not know otherwise than that he is in his body in which he was in the world, and thus does not know that he has deceased. A man-spirit also enjoys every external and internal sense which he enjoyed in the world; he sees as before, he hears and speaks as before, he also smells and tastes, and when he is touched, he feels the touch as before; he also longs, desires, craves, thinks, reflects, is affected, loves, wills, as before; and he who is delighted with studies, reads and writes as before. In a word, when a man passes from one life into the other, or from one world into the other, it is as if he passed from one place into another; and he carries with him all things which he possessed in himself as a man, so that it cannot be said that the man after death, which is only the death of the earthly body, has lost any thing of himself. He also carries with him the natural memory, for he retains all things whatsoever which he has in the world heard, seen, read, learned, and thought, from earliest infancy

even to the end of life; the natural objects however which are in the memory, because they cannot be reproduced in the spiritual world, are quiescent, as is the case with a man when he does not think from them; but still they are reproduced when it pleases the Lord. But of this memory, and its state after death, more will be said in what presently follows. That such is the state of man after death, the sensual man cannot at all believe, because he does not comprehend it; for the sensual man cannot think otherwise than naturally, even about spiritual things; those things therefore which do not affect his senses, that is, which he does not see with the eyes of his body, and touch with his hands, he says do not exist, as is read of Thomas (John xx. 25, 27, 29). What the sensual man is, may be seen above (n. 267).

462. But still the difference between the life of man in the spiritual world and his life in the natural world, is great, as well with respect to the external senses and their affections, as with respect to the internal senses and their affections. Those who are in heaven perceive by the senses, that is, they see and hear, much more exquisitely, and also think more wisely, than when they were in the world; for they see from the light of heaven, which exceeds by many degrees the light of the world (see above, n. 126); and they hear by a spiritual atmosphere, which likewise by many degrees surpasses that of the earth (n. 235). The difference of these external senses is as the difference between sunshine and the obscurity of a mist, in the world, and as the difference between the light at mid-day and the shade at evening; for the light of heaven, because it is divine truth, gives to the sight of the angels to perceive and distinguish things the most minute. Their external sight also corresponds to the internal sight, or to the understanding; for with angels one sight flows into the other, so that they act as one; hence they have so great acuteness. In like manner also the hearing corresponds

to their perception, which is as well of the understanding as of the will; and thus in the sound and words of one speaking they perceive the most minute things of his affection and thought; in the sound the things which are of affection, and in the words the things which are of thought (see above, n. 234-245). But the rest of the senses with the angels are not so exquisite as the senses of seeing and of hearing, since seeing and hearing are serviceable to their intelligence and wisdom, but not the rest; for if these were equally exquisite, they would take away the light and delight of their wisdom, and would bring in the delight of pleasures, which are of the various appetites and of the body, and obscure and debilitate the understanding in proportion as they prevail; just as it is with men in the world, who are gross and stupid as to spiritual truths, in proportion as they indulge the bodily taste and yield to the blandishments of the touch. That the interior senses of the angels of heaven, which are of their thought and affection, are also more exquisite and perfect than what they had in the world, may be manifest from what has been said and shown in the chapter on the wisdom of the angels of heaven (n. 265-275). But as to the state of those who are in hell as compared with their state in the world, the difference also is great; for as great as is the perfection and excellence of the external and internal senses with angels who are in heaven, so great is the imperfection with those who are in hell. But the state of these will be treated of in what follows.

That man, when he passes out of the world, has also with him all his memory, has been shown in many ways, and many things in regard to it worthy to be mentioned have been seen and heard, some of which I will relate in order. There were those who denied their crimes and villainies which they had perpetrated in the world; lest therefore they should be believed innocent, all their deeds were disclosed and recounted from their memory

in order, from their earliest age to the latest: they were chiefly adulteries and whoredoms. There were some who had deceived others by wicked arts, and who had stolen, and whose deceits and thefts were also enumerated in a series, many of which were known to scarcely any one in the world, except to themselves alone. They also acknowledged them, because they were made manifest as in the light, with every thought, intention, delight, and fear which then together agitated their minds. There were some who had accepted bribes, and had made gain of judgment, who were similarly explored from their memory, and from it were recounted all things, from the first period of their office to the last. All the particulars as to quantity and quality, together with the time, and their state of mind and intention, were at the same time brought to their recollection, and shown to their sight, to the number of some hundreds. This was done with some; and what is wonderful, their memorandum-books themselves, in which they had written such things, were opened and read before them, from page to page. There were some who enticed virgins to shame, and violated chastity, who were called to a similar judgment; and every particular of their crimes was drawn forth and recited from their memory: the very faces of the virgins and women were also exhibited as present, with the places, words, and intentions, and this as suddenly as when any thing is presented to the sight; the manifestations continued sometimes for hours together. There was one who had esteemed backbiting others as nothing, and I heard his backbitings recounted in order, and his defamations, with the very words, the persons about whom and before whom they were uttered; all which were produced and presented together to the life; and yet every thing was studiously concealed by him when he lived in the world. There was a certain one who had deprived a relative of his inheritance, under a fraudulent pretext, and who was in like manner

convicted and judged; and what was wonderful, the letters and papers which passed between them were read in my hearing, and it was said that not a word was wanting. The same person also, shortly before his death, clandestinely destroyed his neighbor by poison, which was disclosed in this manner. He appeared to dig a hole under feet, from which a man came forth, as out of a sepulchre, and cried out to him, What hast thou done to me? Then every thing was revealed, how the murderer talked with him in a friendly manner, and held out the cup, also what he thought before, and what afterwards came to pass; which things being disclosed, he was sentenced to hell. In a word, all evils, villainies, robberies, artifices, deceits, are manifested to evil spirits and brought forth from their very memory, and they are convicted; nor is there any room given for denial, because all the circumstances appear together. I have heard also from the memory of a certain one, when it was seen and inspected by the angels, what his thoughts had been during a month, one day after another, and this without fallacy; which were recalled just as he himself was in them on those days. From these examples it may be manifest, that man carries along with him all his memory, and that there is nothing so concealed in the world that it is not manifested after death; and this in the company of many, according to the Lord's words: *There is nothing hidden which shall not be uncovered, and nothing concealed which shall not be known; therefore the things which ye have said in darkness shall be heard in light, and what ye have spoken into the ear shall be preached on the housetops* (Luke xii. 2, 3).

463. When man's acts are disclosed to him after death, the angels to whom is given the office of searching, look into his face, and the search is extended through the whole body, beginning from the fingers of each hand, and thus proceeding through the whole. Because I wondered as to the reason of this, it was dis-

closed to me, namely, that as all things of the thought and will are inscribed on the brain, for their beginnings are there, so also they are inscribed on the whole body; since all the things of thought and will proceed thither from their beginnings, and there terminate, as in their ultimates. Hence it is that the things which are inscribed on the memory, from the will and its thought thence, are not only inscribed on the brain, but also on the whole man, and there exist in order, according to the order of the parts of the body. Hence it was made evident that man in the whole is such as he is in his will and thought thence, so that an evil man is his own evil, and a good man his own good. From these things also it may be manifest what is meant by the book of man's life, spoken of in the Word, namely this, that all things, both which have been acted and which have been thought, are inscribed on the whole man, and appear as if read in a book when they are called forth from the memory, and as if seen in effigy when the spirit is viewed in the light of heaven. To these things I would add something memorable in regard to the memory of man remaining after death, by which I was confirmed, that not only general things, but also the most singular, which have entered the memory, remain, and are never obliterated. There appeared to me books with writings therein as in the world, and I was instructed that they were from the memory of those who wrote, and that there was not a single word wanting there, which was in the book written by the same person in the world; and that thus from the memory of another may be taken the minutest particulars, even those which he himself in the world had forgotten. The reason was also disclosed, namely, that man has an external and an internal memory, an external memory which is of his natural man, and an internal which is of his spiritual man; and that every thing which man has thought, willed, spoken, done, also which he has heard and seen, is inscribed on

his internal or spiritual memory; and that the things which are there are never erased since they are inscribed at the same time on the spirit itself, and on the members of its body, as was said above; and thus that the spirit is formed according to the thoughts and acts of its will. I know that these things appear as paradoxes, and consequently are scarcely believed, but still they are true. Let not man therefore believe that any thing which one has thought in himself, and has done in secret, is concealed after death; but let him believe that each and all things then appear as in clear day.

434. Although the external or natural memory is in man after death, still the merely natural things which are therein are not reproduced in the other life, but the spiritual things which are adjoined to the natural things by correspondences; which things, nevertheless, when they are presented to the sight, appear in a form altogether like that in the natural world; for all things which appear in the heavens, appear in like manner as in the world, though in their essence they are not natural, but spiritual, as may be seen shown in the chapter on representatives and appearances in heaven (n. 170-176). But the external or natural memory, as to those things in it that are derived from what is material, and from time and space, and from all other things proper to nature, does not serve the spirit for that use in which it had served it in the world; for man in the world, when he thought from the external sensual, and not at the same time from the internal sensual, or the intellectual, thought naturally and not spiritually. Yet in the other life, when the spirit is in the spiritual world, he does not think naturally, but spiritually, and to think spiritually is to think intellectually or rationally. Hence it is that the external or natural memory, as to those things which are material, is then quiescent, and those things only come into use which man has imbibed in the world by means of material things, and has made rational. The reason



why the external memory is quiescent as to those things which are material, is because they cannot be reproduced: for spirits and angels speak from affection and thoughts therefrom, which are of their mind. On this account the things which do not agree with them, they cannot utter, as may be manifest from what was said of the speech of angels in heaven, and of their speech with man (n. 234-257). Hence it is that so far as man has become rational in the world by languages and by sciences, so far he is rational after death, and not at all in proportion to his skill in languages and sciences. I have spoken with several who were believed in the world to be learned because they were acquainted with ancient languages, as Hebrew, Greek, and Latin, and who had not cultivated their rational faculty by the things which are written in them. Some of them seemed as simple as those who knew nothing of those languages, and some appeared stupid, but still there remained with them a pride as if they were wiser than others. I have spoken with some who believed in the world that man is wise in proportion to the extent of his memory, and who also had enriched the memory with many things, and spoke almost from it alone, thus not from themselves but from others, and had not perfected their rational faculty at all by the things of their memory. Some of them were stupid, some sottish, not at all comprehending any truth, whether it be a truth or not, and seizing upon all falsities which are passed off for truths by those who call themselves learned; for from themselves they can see nothing, whether it be so or be not so, and consequently can see nothing rationally when listening to others. I have also spoken with some who had written much in the world, and indeed on scientific subjects of every kind, and who had thereby acquired a wide reputation for learning. Some of them, indeed, could reason about truths whether they were truths or not truths; some understood, when they were turned to those who were in

the light of truth, that they were truths, but still were not willing to understand them, and so denied them when they were in their own falsities, and thus in themselves. Some had no more wisdom than the unlearned vulgar. Thus each was affected differently, as he had cultivated his rational faculty by the things of science which he wrote and copied. But those who were opposed to the truths of the church and thought from the things of science, and confirmed themselves by them in falsities, did not cultivate their rational faculty, but only that of ratiocinating, which faculty in the world is believed to be rationality. It is however a faculty separate from rationality; it is the faculty of confirming whatsoever it pleases, and, from preconceived principles and from fallacies, of seeing falsities and not truths. Such persons cannot ever be induced to acknowledge truths, since truths cannot be seen from falsities, but falsities may be seen from truths. The rational faculty of man is like a garden and a shrubbery, and also fresh ground: the memory is the soil, scientific truths and knowledges are the seeds, the light and heat of heaven cause them to grow. Without light and heat there is no germination; and so also it is with the mind, unless the light of heaven, which is divine truth, and the heat of heaven, which is divine love, are admitted; from these alone is the rational faculty. The angels are exceedingly grieved that the learned, for the most part, ascribe all things to nature, and that they have thereby closed for themselves the interiors of their own minds, so that they can see nothing of truth from the light of truth, which is the light of heaven. In the other life, therefore, they are deprived of the faculty of ratiocinating, lest by reasonings they should disseminate falsities among the simple good, and should seduce them; and they are sent into desert places.

465. A certain spirit was indignant because he did not remember many things which he knew in the life of

the body, grieving at the loss of a delight which he had so greatly enjoyed; but he was told that he had lost nothing at all, and that he knew all and every thing, though in the world where he now was it was not allowed to bring forth such things; and that it was sufficient that he could now think and speak much better and more perfectly, and not immerse his rational, as before, in gross, obscure, material, and corporeal things, which are of no use in the kingdom into which he had now come. He was told also that he now possessed whatever is conducive to the use of eternal life; and that thus, and no otherwise, could he become blessed and happy; thus that it is the part of ignorance to believe that in this kingdom intelligence perishes with the removal and quiescence of material things in the memory; when yet the real case is, that so far as the mind can be withdrawn from the sensuous which are of the external man or of the body, so far it is elevated to spiritual and heavenly things.

466. What the memories are, is sometimes presented to view in the other life, in forms appearing only there; for many things are there presented to view which with men only fall into ideas. The exterior memory is there exhibited to appearance like a callus, the interior like a medullary substance, such as that in the human brain; and from this it is given to know their quality. With those who in the life of the body have studied only for the memory, and thus have not cultivated their rational faculty, the callosity appears hard, and streaked within as with tendons. With those who have filled the memory with falsities, it appears hairy and rough, and this from the unarranged mass of things. With those who have studied for the memory for the sake of self-love and the love of the world, it appears conglutinated and ossified. With those who by scientifics, especially by philosophics, have wished to penetrate into divine arcana, nor would believe until they were

persuaded by such things, the memory appears dark, and is of such a nature that it absorbs the rays of light, and turns them into darkness. With those who have been deceitful and hypocrites, it appears hard and bony like ebony, which turns back the rays of light. But with those who have been in the good of love and the truths of faith, no such callus appears, because their interior memory transmits the rays of light into the exterior; in the objects or ideas of which, as in their basis, or as in their ground, the rays terminate, and there find delightful receptacles; for the exterior memory is the ultimate of order, in which spiritual and heavenly things softly terminate and reside, when goods and truths are there.

467. Men who are in love to the Lord and in charity towards the neighbor, while they live in the world, have with them and in them angelic intelligence and wisdom, but stored up in the inmosts of their interior memory. This intelligence and wisdom cannot in any wise appear to them, until they put off corporeals, when the natural memory is laid asleep and they awake into the interior memory, and afterwards successively into angelic memory itself.

468. How the rational faculty may be cultivated, shall also be told in few words. The genuine rational faculty consists of truths, and not of falsities; what is from falsities is not rational. Truths are of three kinds, civil, moral, and spiritual. Civil truths relate to those things which are of judgment and of government in kingdoms, in general to what is just and equitable there. Moral truths relate to those things which are of the life of every man in regard to companionships and social relations; in general to what is sincere and right, and in particular to virtues of every kind; but spiritual truths relate to those things which are of heaven and of the church, in general to the good which is of love and the truth which is of faith. There are three degrees of life with every man (see above, n. 267). The rational is

opened to the first degree by civil truths, to the second degree by moral truths, and to the third degree by spiritual truths. But it is to be known that the rational faculty from them is not formed and opened by man's knowing them, but by his living according to them; and by living according to them is meant to love them from spiritual affection. To love them from spiritual affection is to love what is just and equitable, because it is just and equitable, what is sincere and right, because it is sincere and right, and what is good and true, because it is good and true; but to live according to them and to love them from corporeal affection, is to love them for the sake of one's self, his reputation, honor, or gain. As far therefore as man loves those truths from corporeal affection, so far he does not become rational, for he does not love them, but himself, whom the truths serve as servants a lord; and when truths become servants, then they do not enter the man, and open any degree of his life, not even the first, but only reside in the memory, as scientifics under a material form, and there conjoin themselves with the love of self, which is corporeal love. From these things it may be manifest how man becomes rational, namely, that he becomes rational to the third degree by the spiritual love of good and truth, which are of heaven and the church; to the second degree by the love of what is sincere and right; and to the first degree by the love of what is just and equitable. The two latter loves also become spiritual from the spiritual love of good and truth, because this flows into them, and conjoins itself to them, and forms in them as it were its own faces.

469. Spirits and angels have memory equally as men; for whatever they hear, see, think, will, and do, remains with them, and also by it their rational faculty is continually cultivated, and this to eternity. Hence it is that spirits and angels are perfected in intelligence and wisdom by the knowledges of truth and good, equally as

men. That spirits and angels have memory, has also been given me to know by much experience; for I have seen that from their memory all things were called forth, which they had thought and done, both in public and in private, when they were with other spirits; and also that those who were in any truth from simple good, were imbued with knowledges, and by these with intelligence, and were afterwards raised up into heaven. But it is to be known that they are not imbued with knowledges, and by them with intelligence, beyond the degree of affection of good and of truth in which they were in the world; for with every spirit and angel the affection remains, both in quantity and quality, such as it had been in the world, and this is afterwards perfected by being filled, which also is done to eternity: for there is nothing but what is capable of being filled to eternity, since every thing may be infinitely varied, thus by various things be enriched, and so be multiplied and fructified; there is no end to any good thing, because it is from the Infinite. That spirits and angels are continually being perfected in intelligence and wisdom by the knowledges of truth and good, may be seen in the chapters on the wisdom of the angels of heaven (n. 265-275); on the nations and people out of the church in heaven (n. 318-328); and on infants in heaven (n. 329-345); and that this extends to the degree of the affection of good and of truth in which they have been in the world, and not beyond it, may be seen in n. 349.

---

MAN IS AFTER DEATH AS HIS LIFE WAS IN THE WORLD.

470. That every one's life remains with him after death, is known to every Christian from the Word, for it is there said in many passages that man will be judged

according to his deeds and works, and will have retribution. Every one also, who thinks from good and from very truth, sees no otherwise than that he who lives well comes into heaven, and that he who lives ill comes into hell. And yet he who is in evil is not willing to believe that his state after death is according to his life in the world; but he thinks, especially when he is sick, that heaven is for every one from pure mercy, howsoever he had lived, and that it is according to faith, which he separates from life.

471. That man will be judged and recompensed according to his deeds and works, is said in many passages in the Word, some of which I will here adduce: *The Son of man shall come in the glory of his Father, with his angels, and then He will render to every one according to his works* (Matt. xvi. 27). *Blessed are the dead who die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors, for their works follow them* (Apoc. xiv. 13). *I will give to every one according to his works* (Apoc. ii. 23). *I saw the dead, small and great, standing before God, and the books were opened, and the dead were judged out of the things which were written in the books, according to their works. The sea gave up those who were dead in it, and death and hell gave up those who were in them, and they were judged, every one according to his works* (Apoc. xx. 13, 15). *Behold I come, and my reward is with Me, that I may give to every one according to his works* (Apoc. xxii. 12). *Every one that heareth my words and doeth them, I will compare to a prudent man; but every one that heareth my words and doeth them not, is compared to a foolish man* (Matt. vii. 24, 26). *Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens; but he that doeth the will of my Father who is in the heavens. Many will say unto Me in that day, Lord, Lord, have we not prophesied by thy name, and by thy name cast out demons, and in thy name done many good works? But then will I confess to them, I know you*

*not, depart from Me, ye workers of iniquity* (Matt. vii. 23, 25). *Then will ye begin to say, we have eaten and drunk before Thee; Thou hast taught in our streets: but He will say, I say unto you, I know you not, ye workers of iniquity* (Luke xiii. 25, 26, 27). *I will recompense them according to their work, and according to the deed of their hands* (Jer. xxv. 14). *Jehovah, whose eyes are open upon all the ways of man, to give to every one according to his ways, and according to the fruit of his works* (Jer. xxxii. 19). *I will visit upon his ways, and recompense to him his works* (Hosea iv. 9). *Jehovah doth with us according to our ways, and according to our works* (Zech. i. 6). Where the Lord predicts concerning the last judgment, He recounts nothing but works, teaching that those should enter into eternal life who had done good works, and those into damnation who had done evil works (Matt. xxv. 32-46); besides in many other passages, where it is treated of the salvation and condemnation of man. That works and deeds are the external life of man and that by them his internal life is manifested as to its quality, is evident.

472. By deeds and works, however, are not understood deeds and works such only as are exhibited in an external form, but also such as they are in the internal; for every one knows that every deed and work proceeds from the will and thought of man, since if it did not proceed thence, it would be only motion, such as is that of automations and images. A deed or work, therefore, viewed in itself, is only an effect, which derives its soul and life from the will and thought, inasmuch that it is will and thought in effect, consequently it is will and thought in an external form. Hence it follows that such as the will and thought are which produce a deed or work, such likewise is the deed and work: if the thought and will be good, then the deeds and works are good; but if the thought and will be evil, then the deeds and works are evil, though in the external form they

should appear alike. A thousand men may act alike, that is, may exhibit a similar deed, so similar that as to the external form they can scarcely be distinguished, and yet each viewed in itself is dissimilar, because from dissimilar will. As for example, to act sincerely and justly with a companion: one person may act sincerely and justly with him, to the end that he may appear to be sincere and just, for the sake of himself and his own honor; another, for the sake of the world and gain; a third, for the sake of recompense and merit; a fourth, for the sake of friendship; a fifth, for fear of the law, of the loss of reputation and employment; a sixth, that he may draw some one to his own side, though it be evil; a seventh, that he may deceive; and others from other motives. But the deeds of all these, although they appear good, since it is good to act sincerely and justly with a companion, are yet evil, because they are not done for the sake of what is sincere and just, and for the love of it, but for the sake of self and the world. These he loves, and this love what is sincere and what is just serve, as servants a lord, whom the lord despises and dismisses when they do not serve him. Those also act sincerely and justly with a companion to like appearance in the external form, who act from the love of what is sincere and just. Some of these act from the truth of faith, or from obedience, because it is so commanded in the Word; some from the good of faith, or from conscience, because from religious principle; some from the good of charity towards the neighbor, because his good is to be consulted; some from the good of love to the Lord, because good is to be done for the sake of good, thus likewise what is sincere and just for the sake of what is sincere and just. These love what is sincere and just, because sincerity and justice are from the Lord, and because the Divine proceeding from the Lord is in them, and hence, viewed in their very essence, they are divine. The deeds or works of these are interiorly good,

and are therefore exteriorly good also; for, as was said above, deeds or works are altogether such as is the thought and will from which they proceed, and without these they are not deeds and works, but only inanimate motions. From these things it is manifest what is meant by works and deeds in the Word.

473. Because deeds or works are of the will and the thought, therefore also they are of the love and faith, consequently they are such as the love and faith are; for whether you say the love or the will of man, it is the same thing; and whether you say the faith or the determinate thought of man, it is also the same; for what a man loves, this he also wills, and what a man believes, this he also thinks. If man loves what he believes, then he also wills it, and as far as possible does it. Every one may know that love and faith are in the will and thought of man, and that they are not out of them, because the will is what is enkindled by love, and the thought is what is enlightened in matters of faith. For this reason only those who can think wisely are enlightened, and according to enlightenment they think truths and will truths, or what is the same, they believe truths and love truths.

474. But it is to be known that the will makes the man, and thought only so far as it proceeds from the will, and that deeds or works proceed from both; or what is the same, that love makes the man, and faith only so far as it proceeds from love, and that deeds or works proceed from both. Hence it follows that the will or love is the man himself, for the things which proceed are of that from which they proceed. To proceed is to be produced and exhibited in a suitable form, that it may be perceived and appear. From these things it may be manifest what faith is separate from love, namely, that it is no faith, but only knowledge, which has no spiritual life in it; in like manner what a deed or work is without love, namely, that it is not a deed or work of

life, but a deed or work of death, in which there is an appearance of life derived from the love of evil and from the faith of what is false. This appearance of life is what is called spiritual death.

475. It is farther to be known that in deeds or words the whole man is exhibited, and that his will and thought, or his love and faith, which are his interiors, are not complete until they are in deeds or works, which are the exteriors of the man; for these are the ultimates in which those terminate, and without terminations they are as things unfinished, which do not as yet exist, thus which are not as yet in the man. To think and to will without doing, when one is able, is like a flame enclosed in a vessel, which is extinguished; also like seed cast upon sand, which does not grow up, but perishes with its power of germination. But to think and to will, and thence to do, is like a flame which gives heat and light all around; and it is like seed in the ground, which grows up into a tree or a flower, and exists. Every one may know, that to will and not to do, when ability is given, is not to will, also that to love and not to do good when one is able, is not to love; but that it is only to think that he wills and loves, thus that it is thought separate, which vanishes and is dissipated. Love and will are the very soul itself of a deed or work; and its body is formed in the sincere and just things which the man does. The spiritual body, or the body of the man's spirit, is from no other source; that is, it is formed from no other than those things which man does from his love or will (see above, n. 463). In a word, all things of the man and of his spirit are in his deeds or works.

476. From these things it may now be manifest what is meant by the life, which remains with man after death, namely, that it is his love and the faith therefrom, not only in potency, but also in act; thus that it is the deeds or works, because these contain in them all things of man's love and faith.

477. It is the reigning love which remains with man after death, nor is it ever changed to eternity. Every one has several loves, but still they all have reference to his reigning love, and make one with that, or together compose it. All things of the will, which agree with the reigning love, are called loves, because they are loved. These loves are interior and exterior; some are immediately conjoined, and some mediately; some are nearer and some more remote, and some are subservient in various ways. Taken together they constitute as it were a kingdom, for so are they arranged with man, although man knows nothing at all about that arrangement. Something of it, however, is manifested to him in the other life, for according to their arrangement he there has extension of thought and affection; extension into heavenly societies, if the reigning love consists of the loves of heaven, but into infernal societies, if the reigning love consists of the loves of hell. That all the thought and affection of spirits and angels have extension into societies, may be seen above, in the chapter on the wisdom of the angels of heaven, and in that on the form of heaven, according to which consociations and communications are there effected.

478. But the things which have been hitherto said affect only the thought of the rational man. That they may also be presented to perception with the senses, I will adduce some experiences, by which the same things may be illustrated and confirmed. **FIRST**, that man after death is his own love or his own will. **SECOND**, that man remains to eternity such as he is as to his will or reigning love. **THIRD**, that the man who has heavenly and spiritual love comes into heaven, and the man who has corporeal or worldly love, without heavenly and spiritual, into hell. **FOURTH**, that faith does not remain with man, if it be not from heavenly love. **FIFTH**, that it is love in act which remains, thus that it is the life of man.

479. *That man after death is his own love or his own*

*will*, has been testified to me by manifold experience. The whole heaven is distinguished into societies according to the differences of the good of love; and every spirit, who is elevated into heaven and becomes an angel, is conveyed to the society where his love is. When he comes thither, he is as with himself, and as if at the home where he was born; this the angel perceives, and is there consociated with those like himself. When he departs thence and comes to another place, there is constantly a kind of resistance, attended with an affection of desire to return to his like, thus to his ruling love. In this manner consociations in heaven are effected; in like manner in hell, where also they are consociated according to loves contrary to heavenly loves: that societies are what constitute heaven, and likewise hell, and that they are all distinguished according to differences of love may be seen above (n. 41-50, and n. 200-212). That man after death is his own love, may also be manifest from this, that those things are then removed and as it were taken away from him which do not make one with his ruling love. If he be a good spirit, all things discordant or disagreeing are removed, and as it were taken away, and thus he is let into his own love. In like manner an evil spirit, but with this difference, that from the latter truths are taken away, and from the good falsities are taken away, until at length each becomes his own love: this is effected when the man-spirit is brought into the third state, which will be treated of in what follows. When this is done, he then turns his face constantly to his own love, which he has continually before his eyes in whatsoever direction he turns himself (see above, n. 123, 124). All spirits may be led at pleasure, provided only they be kept in their ruling love; nor can they resist, howsoever they may be aware of what is being done and think that they will resist. On several occasions the trial has been made, whether they can do any thing contrary to it, but they tried in vain: their

love is as a bond, or as a rope, with which they are as it were tied round, by which they may be drawn, and from which they cannot loose themselves. The case is similar with men in the world, whom their own love also leads, and by their love they are led by others; but more so when they become spirits, because then it is not allowed to present to appearance any other love, and to counterfeit what is not their own. That the spirit of man is his reigning love, is made manifest in all intercourse in the other life; for so far as any one acts and speaks according to the love of another, so far the latter appears entire, with a full, cheerful, lively countenance; but as far as any one acts and speaks contrary to his love, so far his countenance begins to be changed, to be obscured, and not to appear, and at length he totally disappears, as if he had not been there. I have often wondered that this should be so, because no such thing can take place in the world; but I have been told that the like happens with the spirit in man, which, when it turns itself away from another, is no longer in his view. That a spirit is his reigning love, was also made evident by this, that every spirit seizes and appropriates to himself all things which are agreeable to his love, and rejects and alienates from himself all things which are not agreeable. The love of every one is like spongy and porous wood, which imbibes such fluids as conduce to its vegetation, and repels others; and it is like animals of every kind, which know their proper food, and seek for those things which agree with their nature, and avoid those which disagree; for every love wishes to be nourished by its own, evil love by falsities and good love by truths. It has several times been given me to see, that certain simple good spirits wished to instruct the evil in truths and goods; but that these fled away far from the instruction, and when they came to their own, seized with much pleasure the falsities which were in agreement with their love. I have also seen good spirits conversing with each other about truths,

which conversation the good who were present heard with desire, but the evil who were also present attended to nothing, as if they did not hear. In the world of spirits appear ways; some lead to heaven, some to hell, and every one to some society. Good spirits go in no other ways than those which lead to heaven, and to the society which is in the good of their own love, and ways leading elsewhere they do not see; but evil spirits go in no other ways than those which lead to hell, and to that society there which is in the evil of their own love: they do not see the ways tending in other directions, and if they do see, still they do not wish to go. Such ways in the spiritual world are real appearances, which correspond to truths or falsities; and therefore ways in the Word signify truths or falsities. By these proofs from experience, those things which were before said from reason are confirmed, namely, that every man after death is his own love and his own will; it is said, his own will, because the will of every one is his love.

480. *That man after death remains to eternity such as he is as to his will or reigning love*, has also been confirmed by abundant experience. It has been given me to speak with some who lived two thousand years ago, and whose lives were known to me as described in history; they were found to be still like themselves, and altogether such as they were described, thus the same as to the love from which and according to which their lives were. There were others who lived seventeen centuries ago, who were also known from history; and there were others who lived four centuries ago, and some three, and so on, with whom also it has been given to converse; and it was found that a similar affection still reigned with them, with no other difference than that the delights of their love were turned into such as correspond to them. It was said by the angels that the life of the reigning love is never changed with any one to eternity, since every one is his own love. To change that love in a spirit, there-

fore, would be to deprive him of his life, or to annihilate him. They also told the reason, namely, that man after death can no longer be reformed by instruction, as in the world, because the ultimate plane, which consists of natural knowledges and affections, is then quiescent, and cannot be opened, because it is not spiritual (see above, n. 464); and that upon that plane the interiors which are of the mind rest, as a house on its foundation, and hence it is that man remains to eternity such as the life of his love had been in the world. The angels wonder exceedingly that man does not know that every one is such as his reigning love is; that many should believe that they may be saved from immediate mercy, and from faith alone, whatever they are as to life; and that they do not know that divine mercy is mediate, and that it is to be led by the Lord both in the world and afterwards to eternity, and that those are led by mercy who do not live in evil; nor know that faith is the affection of truth proceeding from heavenly love, which is from the Lord.

481. *That man who has heavenly and spiritual love comes into heaven, and he who has corporeal and worldly love, without heavenly and spiritual, into hell*, might be evident to me from all whom I saw taken up into heaven, and from those who were cast into hell. The life of those who were taken up into heaven had been from heavenly and spiritual love, but the life of those who were cast into hell had been from corporeal and worldly love. Heavenly love is to love what is good, sincere, and just, because it is good, sincere, and just, and from the love of those things to do them. From this they have the life of what is good, sincere, and just, which is heavenly life. They who love these things for the sake of them, and do them or live them, love also the Lord above all things, because these are from Him; and they also love the neighbor, because those are the neighbor who ought to be loved. But corporeal love is to love what is good, sincere, and just, not for its own sake, but



for the sake of self, because thereby are acquired reputation, honor, and gain. They do not regard the Lord and the neighbor in what is good, sincere, and just, but themselves and the world, and feel delight in fraud; and what is good, sincere, and just from fraud, is evil, insincere, and unjust; which latter they love in the former. Because the loves thus determine the life of every one, therefore all, as soon as they come after death into the world of spirits, are explored as to their quality, and are attached to those who are in similar love; those who are in heavenly love, to those who are in heaven, and those who are in corporeal love, to those who are in hell. And also, after having passed through the first and second state, they are so separated that they no longer see each other nor know each other; for every one becomes his own love, not only as to the interiors which are of the mind, but also as to the exteriors which are of the face, the body, and the speech; for every one becomes the image of his own love, even in externals. Those who are corporeal loves appear gross, obscure, black, and deformed; but those who are heavenly loves, appear fresh, bright, fair, and beautiful. They are likewise altogether unlike as to their minds and thoughts; those who are heavenly loves are also intelligent and wise, but those who are corporeal loves are stupid, and as it were sottish. When it is given to inspect the interiors and exteriors of the thought and affection of those who are in heavenly love, the interiors appear like light, in some like flaming light, and the exteriors in various beautiful colors like rainbows; but the interiors of those who are in corporeal love appear as something black, because they are closed, and the interiors of some as dusky fire, who are those who had been interiorly in malignant deceit: the exteriors also appear of a dirty color, and disagreeable to the sight. The interiors and exteriors, which are of the rational mind and of the natural mind, are presented visible in the spiritual world, whenever it is well-pleasing

to the Lord. Those who are in corporeal love see nothing in the light of heaven, which to them is thick darkness; but the light of hell, which is as light from ignited coals, is to them as clear light. In the light of heaven also their interior is darkened, so much that they are insane; they therefore shun it and hide themselves in dens and caverns, deeply, according to the falsities from evils with them. But on the other hand, those who are in heavenly love the more interiorly or superiorly they come into the light of heaven, so much the more clearly do they see all things, and also all things more beautiful, and so much the more intelligently and wisely do they perceive truths. Those who are in corporeal love cannot in any wise live in the heat of heaven, for the heat of heaven is heavenly love, but in the heat of hell, which is the love of raging against others who do not favor themselves. Contempt of others, enmity, hatred, and revenge, are the delights of that love; and when they are in those delights they are in their life, not at all knowing what it is to do good to others from good itself, and for the sake of good, but only to do good from evil, and for the sake of evil. Neither can those who are in corporeal love breathe in heaven, for when any evil spirit is brought thither, he draws his breath as one who struggles in a contest; whereas they who are in heavenly love breathe the more freely, and live the more fully, the more interiorly they are in heaven. From these things it may be manifest that heavenly and spiritual love is heaven with man, because on that love are inscribed all things of heaven; and that corporeal and worldly love, without heavenly and spiritual love, are hell with man, because on those loves are inscribed all things of hell. Hence it is evident that he who is in heavenly and spiritual love comes into heaven, and he who is in corporeal and worldly love, without heavenly and spiritual, into hell.

482. *That faith does not remain with man if it be not from heavenly love, has been made manifest to me by so*

much experience that if the things which I have seen and heard on the subject should be adduced, they would fill a volume. This I can testify; that there is no faith at all, neither can any be given, with those who are in corporeal and worldly love without heavenly and spiritual, and that what they call faith is only knowledge, or a persuasion that a thing is true, because it serves their love. Several also of those who supposed themselves to be in faith, were brought to those who were in faith, and then communication being given, they perceived that they had no faith at all. They confessed also afterwards that merely to believe what is true, and to believe the Word, is not faith, but to love truth from heavenly love, and to will and do it from interior affection. It was also shown that their persuasion, which they called faith, was only as the light of winter, in which, because there is no heat, all things on the earth being bound up in frost are torpid, and lie under the snow. For this reason the light of persuasive faith with them, as soon as it is shone upon by the rays of the light of heaven, is not only extinguished, but also becomes as thick darkness, in which no one sees himself; and then the interiors at the same time are so darkened, that they understand nothing at all, and at length grow insane from falsities. Therefore with such all the truths are taken away which they had learned from the Word and from the doctrine of the church, and had called the truths of their faith, and in their place they are imbued with every falsity which is in agreement with the evil of their life; for all are let into their own loves and into the falsities agreeing with them, and then they hate and abhor and thus reject truths, because they are repugnant to the falsities of evil in which they are. This I can testify from all my experience of the things of heaven and hell, that they who from doctrine have professed faith alone, and have been in evil as to life, are all in hell. I have seen them cast down thither to the number of several

thousands, of whom an account may be seen in a small work concerning *The Last Judgment and the Destruction of Babylon*.

483. *That love in act is what remains, thus that the life of man remains, follows as a conclusion from what has been just now shown from experience, and from what has been said above concerning deeds and works; love in act is work and deed.*

484. It is to be known that all works and deeds are of moral and civil life, and hence that they regard what is sincere and right, and what is just and equitable; what is sincere and right is of moral life, and what is just and equitable is of civil life. The love from which those things are done, is either heavenly or infernal. Works and deeds of moral and civil life are heavenly, if they are done from heavenly love; for the things done from heavenly love are done from the Lord, and the things done from the Lord are all of them good. But the deeds and works of moral and civil life are infernal, if they are done from infernal love; for the things done from this love, which is the love of self and of the world, are done from man himself, and the things done from man himself are all in themselves evil; for man, viewed in himself, or his proprium, is nothing but evil.

---

THE DELIGHTS OF EVERY ONE'S LIFE ARE AFTER DEATH TURNED INTO CORRESPONDING DELIGHTS.

485. That the reigning affection or ruling love remains to eternity with every one, was shown in the preceding chapter; but that the delights of that affection or love are turned into corresponding delights, is now to be shown. By being turned into corresponding delights, is meant into spiritual delights which correspond to natural. That they are turned into spiritual delights,

may be made manifest from this, that man as long as he is in his earthly body is in the natural world, but when he leaves that body, he comes into the spiritual world, and puts on a spiritual body. That the angels are in a perfect human form, and also men after death, and that their bodies with which they are clothed are spiritual, may be seen above (n. 73-77, and 453-460); and also what the correspondence is of things spiritual with things natural (n. 87-115).

486. All the delights that man has, are of his reigning love, for man feels nothing else delightful than what he loves, thus especially that which he loves above all things; whether you say the reigning love, or that which is loved above all things, it is the same thing. Those delights are various; they are as many in general as there are reigning loves, consequently as many as there are men, spirits, and angels, for the reigning love of one is not in every respect like that of another. Hence it is that no one has a face exactly like that of another; for the face is an image of the mind of every one, and in the spiritual world is an image of every one's reigning love. The specific delights of every man are also of infinite variety; nor is one delight of a man altogether like to or the same with another, whether they succeed one after another, or are together one with the other, for no one is given the same with another. But still these specific delights with every one refer themselves to his own love, which is the reigning love, for they compose it, and thus make one with it. In like manner all delights in general refer themselves to one universally reigning love, in heaven to love to the Lord, and in hell to the love of self.

487. What and of what quality the spiritual delights are into which the natural delights of every one are turned after death, cannot be known from any other source than from the knowledge of correspondences. This teaches, in general, that nothing natural is given to

which something spiritual does not correspond; and it also teaches, specifically, what and of what quality that is which corresponds. For this reason he who is in this knowledge may ascertain and know his own state after death, if he only knows his own love, and of what quality he is in the universally reigning love, to which all loves have reference, as was said just above. But to know their own reigning love is impossible for those who are in the love of self, because they love what is their own, and their own evils they call goods, and at the same time the falsities which favor them, and by which they confirm their own evils, they call truths. Nevertheless, if they wish, they may know it from others who are wise, since those see what they themselves do not; but neither is this possible with those who are so filled up with the love of self, that they spit out all the teaching of the wise. But those who are in heavenly love receive instruction, and from truths see their own evils into which they were born, when they are brought into them; for truths make evils manifest. Every one can from truth which is from good, see evil and its falsity; but no one can see what is good and true from evil. The reason is this, that the falsities of evil are darkness, and likewise correspond to darkness; on which account those who are in falsities from evil are as blind persons, who do not see the things which are in light, and also shun them like birds of night. But truths from good are light, and also correspond to light (see above, n. 126-134). They therefore who are in truths from good, are seers, and have their eyes open, and discern the things which are of light and of shade. On these subjects also it has been given to be confirmed by experience. The angels who are in the heavens both see and perceive the evils and falsities which sometimes arise in themselves, also the evils and falsities in which the spirits are who are connected with the hells, in the world of spirits; but the spirits themselves cannot see their own evils and falsities.

What the good of heavenly love is, what conscience, what sincerity and justice,— unless it be done for the sake of themselves,— what it is to be led by the Lord, they do not comprehend; they say that these are not given, thus that they are of no account. These things are said to the intent that man may explore himself, and from his delights may know his love, and hence, as far as he comprehends from the knowledge of correspondences, may know the state of his own life after death.

488. How the delights of every one's life after death are turned into corresponding delights, may indeed be known from the knowledge of correspondences; but because that knowledge is not as yet common, I would like to throw some light on the subject by certain examples of experience. All those who are in evil, and have confirmed themselves in falsities against the truths of the church, especially those who have rejected the Word, shun the light of heaven and get into hiding places, which at their openings appear very dark, and into clefts of rocks, where they hide themselves; and this is because they have loved falsities and hated truths; for such hiding places, and also the clefts of rocks, and also falsities, correspond to darkness, and light to truths. It is their delight to dwell there, and it is unpleasant to them to dwell in open plains. In like manner do those who have taken delight in insidious and clandestine plots, and in treacherous machinations: these also are in such hiding places, and enter into rooms so dark, that they cannot even see one another, and in corners they whisper in each other's ears: into this is turned the delight of their love. Those who have studied the sciences, without any other end than that they might be esteemed learned, and have not cultivated the rational faculty by those sciences, and have taken delight in the things of memory from pride therein, love sandy places, which they choose in preferences to fields and gardens, because sandy places correspond to such studies. Those

who have been in the science of the doctrinals of their own church and of others, and have not applied anything to life, choose for themselves rocky places, and dwell among heaps of stones; they shun places that are cultivated, because they hold them in aversion. Those who have ascribed all things to nature, and also those who have ascribed all things to their own prudence, and by various arts raised themselves to honors and acquired wealth, in the other life apply to the study of magical arts, which are abuses of divine order, in which they perceive the highest delight of life. Those who have applied divine truths to their own loves, and thus have falsified them, love urinous things, because such things correspond to the delights of such love. Those who have been sordidly avaricious, dwell in cells, and love swinish filth, and such stench as are exhaled from undigested food in the stomach. Those who have passed their life in mere pleasures, and have lived delicately and indulged their appetite, loving those things as the highest good of life, in the other life love excrementitious things and privies, which to them are objects of delight. This is because such pleasures are spiritual filth. They shun clean places which are void of filth, because such places are unpleasant to them. Those who have taken delight in adulteries, pass their time in brothels, where all things are vile and filthy; these they love, and they shun chaste houses; as soon as they come into the latter, they fall into a swoon; nothing is more delightful to them than to break asunder marriages. Those who have been desirous of revenge, and have thereby contracted a savage and cruel nature, love cadaverous substances; and are also in such hells. So in other instances.

489. But the delights of the life of those who have lived in heavenly love in the world, are turned into corresponding delights, such as are in the heavens. These delights exist from the sun of heaven, and from the light

of it, and this light presents to view such things as inwardly conceal in them things divine. The things which appear by means of this light affect the interiors of the angels, which are of their minds, and at the same time the exteriors, which are of their bodies; and because divine light, which is the divine truth proceeding from the Lord, flows into their minds, which are opened by heavenly love, therefore in externals it presents such things as correspond to the delights of their love. That the things which appear to the sight in the heavens correspond to the interiors of the angels, or to the things which are of faith and love, and thence of their intelligence and wisdom, was shown in the chapter on representatives and appearances in heaven (n. 170-176); and in the chapter on the wisdom of the angels of heaven (n. 263-275). Since we have begun to confirm this matter by examples from experience, in order to illustrate what has been before said from the causes of things, I will also adduce some particulars in regard to the heavenly delights into which natural delights are turned with those who live in heavenly love in the world. Those who have loved divine truths and the Word from interior affection, or from the affection of truth itself, in the other life dwell in light, in elevated places, which appear as mountains, and are there continually in the light of heaven. They do not know what darkness is, like that of the night in the world, and they also live in a vernal temperature; there are presented to their view as it were fields and standing corn, and also vineyards; in their houses every thing is refulgent, as if from precious stones; when they look through the windows, it is as if it were through pure crystals. These are the delights of their sight, but the same things are interiorly delightful from correspondence with divine heavenly things; for the truths derived from the Word, which they have loved, correspond to standing corn, vineyards, precious stones, windows, and crystals. Those who have applied

the doctrinals of the church, which are from the Word, immediately to life, are in the inmost heaven, and excel the rest in the delight of wisdom. In every object they see things divine; the objects indeed they see, but the corresponding divine things flow in immediately into their minds, and fill them with blessedness, with which all their sensations are affected; and hence all things to their eyes as it were laugh, sport, and live, as may be seen above (n. 270). Those who have loved the sciences, and by them have cultivated their rational faculty, and have thence procured to themselves intelligence, and at the same time have acknowledged the Divine, have their pleasure of the sciences and rational delight turned in the other life into spiritual delight, which is that of the knowledges of good and of truth. They dwell in gardens, where there appear beds of flowers and grass-plots beautifully arranged, and rows of trees round about, with porticoes and walks; the trees and flowers being varied from day to day. The sight of all in general presents delights to their minds, and the varieties in particular continually renew those delights; and because these correspond to things divine, and they are in the knowledge of correspondences, they are always filled with new knowledges, and thereby their spiritual-rational is perfected. These are their delights, because gardens, beds of flowers, grass-plots, and trees, correspond to sciences, to knowledges, and to intelligence therefrom. Those who have ascribed all things to the Divine, and have regarded nature respectively as dead, only subservient to things spiritual, and have confirmed themselves in this, are in heavenly light; and all things which appear before their eyes derive from that light a transparency, in which they behold innumerable variegations of light, which their internal sight as it were immediately imbibes; and hence they perceive interior delights. The things which appear in their houses are as if of diamond, in which are similar variegations of light. It

was said that the walls of their houses are like crystal, thus also transparent, and in them appear as it were flowing forms representative of heavenly things, and this also with perpetual variety. These things are so because such transparency corresponds to an intellect enlightened by the Lord, the shadows being removed which arise from the faith and love of natural things. Such are the things, and infinite others, concerning which it is said by those who have been in heaven, that they have seen what eye has never seen, and, from the perception of divine things communicated to them from these, that they have heard what the ear has never heard. Those who have not acted clandestinely, but have been desirous that all things which they thought should be exposed to view, so far as civil life permitted, — because they have thought nothing but what was sincere and just from the Divine, — in heaven have lucid faces, and in the face from that light each of their affectionous and thoughts appear as in a form, and as to speech and actions they are as the images of their affections; hence they are loved more than others. When they speak the face becomes somewhat obscure, but when they have done speaking, the same things which they spoke appear together in the face fully exposed to view. All things also which exist around them, because they correspond to their interiors, are in such an appearance that it is perceived clearly by others what they represent and signify. The spirits whose delight has been to act clandestinely, when they see them at a distance shun them, and appear to themselves to creep away from them like serpents. Those who have regarded adulteries as most wicked, and have lived in the chaste love of marriage, are beyond all others in the order and form of heaven, and thence in all beauty, and continually in the flower of youth. The delights of their love are ineffable, and they increase to eternity; for into that love all the delights and joys of heaven flow, because the love

descends from the conjunction of the Lord with heaven and with the church, and in general from the conjunction of good and truth, which conjunction is heaven itself in general, and is with each angel in particular (see above, n. 366–386). As to their external delights, they are such as cannot be described by human words. But these are only a few of the things which have been told about the correspondences of the delights with those who are in heavenly love.

490. From this it may be known, that the delights of all after death are turned into corresponding delights, the love itself still remaining to eternity; as conjugal love, the love of what is just, sincere, good, and true, the love of sciences and of knowledges, the love of intelligence and wisdom; and so of all other loves. The things which flow thence, as streams from their fountains, are delights, which also are permanent, but are exalted to a superior degree, when raised from natural delights to spiritual.

---

#### THE FIRST STATE OF MAN AFTER DEATH.

491. There are three states which man passes through after death, before he comes either into heaven or into hell; the first state is that of his exteriors; the second state is that of his interiors; and the third state is that of his preparation. Man passes through these states in the world of spirits. But there are some who do not pass through these states, but immediately after death are either taken up into heaven, or cast into hell. Those who are immediately taken up into heaven, are those who have been regenerated, and thus prepared for heaven, in the world. Those who are so regenerated and prepared that they have need only to reject natural impurities with the body, are borne immediately by the

angels into heaven. I have seen them taken up soon after the hour of death. But those who have been interiorly wicked, and exteriorly as to appearance good, thus who have filled their malignity with deceit, and have used goodness as a means of deceiving, are immediately cast into hell; I have seen some who were such cast into hell directly after death; one of the most deceitful, with his head downwards and feet upwards, and others in other ways. There are also some who immediately after death are cast into caverns, and are thus separated from those who are in the world of spirits, and are taken out and let in again by turns. These are they who, under civil pretences, have dealt wickedly with the neighbor. But those who are immediately taken to their places are few in comparison with those who are kept in the world of spirits, and there according to divine order undergo preparation for heaven or for hell.

492. As to what concerns the first state, which is the state of the exteriors, man comes into it immediately after death. Every man as to his spirit has exteriors and interiors: the exteriors of the spirit are those by which it accommodates the body of man in the world, especially his face, speech, and gestures, to consociation with others; but the interiors of the spirit are those which are of its own proper will and thence thought, which are rarely manifested in the face, the speech, and gesture. For man is accustomed from infancy to make a show of friendship, of benevolence, and of sincerity, and to conceal the thoughts of his own proper will; hence from habit he contracts a moral and civil life in externals, whatever he may be in internals; and the effect of this habit is, that man scarcely knows his interiors, and also that he does not attend to them.

493. The first state of man after death is similar to his state in the world, because then in like manner he is in externals; he has also a similar face, similar speech, and a similar disposition, thus a similar moral and civil

life. Hence it is that he then knows no otherwise than that he is still in the world, unless he pays attention to those things which present themselves, and to those which were said to him by the angels when he was raised up, that he is now a spirit (n. 450). Thus one life is continued into the other, and death is only the passage.

494. Because the spirit of man recently departed from the world is such, therefore he is then recognized by his friends, and by those whom he had known in the world; for spirits perceive this, not only from his face and speech, but also from the sphere of his life when they approach. Every one in the other life, when he thinks of another, presents also to himself his face in thought, and at the same time some things which are of his life; and when he does this, the other becomes present, as if he was sent for and called. This exists in the spiritual world from the fact that thoughts are there communicated, and that there are not such spaces there as exist in the natural world (see above, n. 191-199). Hence it is that all when they first come into the other life, are recognized by their friends, their relatives, and those known to them in any way; and also that they talk together, and afterwards associate according to their friendship in the world. I have frequently heard that those who have come from the world, have rejoiced at seeing their friends again, and that their friends in turn have rejoiced that they had come to them. This is common, that a married person meets his or her former spouse, and that they congratulate each other. They also remain together, but a longer or shorter time, according to the delight of dwelling together in the world. If, however, love truly conjugal, which is the conjunction of minds from heavenly love, has not joined them together, after remaining together some time they are separated. But if the minds of the parties were in disagreement and interiorly loathed each other, they burst forth into open enmity, and sometimes into combat; notwith-

standing which they are not separated, until they enter the second state, which will be treated of in what presently follows.

495. Because the life of spirits recently deceased is not unlike their life in the natural world, and because they do not know any thing about the state of their life after death, nor any thing about heaven and hell, except what they have learned from the sense of the letter of the Word, and preaching thence, — therefore after they have wondered that they are in a body, and in every sense which they had in the world, and that they see similar objects, they come into a desire of knowing what heaven is, and what hell is, and where they are. They are then instructed by their friends in regard to the state of eternal life, and are likewise led about to various places, and into various companies, and some into cities, and also into gardens and paradises, generally to magnificent things, since such things delight the externals, in which they are. They are brought then by turns into their own thoughts, which they had entertained in the life of the body, in regard to the state of their souls after death, and heaven and hell; and this even till they feel indignant that they had been entirely ignorant of such things, and likewise at the ignorance of the church. Almost all desire to know whether they shall come into heaven. Most persons believe that they shall come into heaven, because in the world they have led a moral and civil life; not considering that the bad and the good lead a similar life in externals, alike doing good to others, and alike frequenting places of public worship, hearing sermons, and praying; and not knowing at all that external acts and the externals of worship do nothing, but the internals from which externals proceed. Out of some thousands scarcely one knows what internals are, and that in them is heaven and the church for man; and still less that external acts are such as the intentions and thoughts are, and that in these are love and faith,

from which they are. And when they are instructed, they do not comprehend that thinking and willing are of any avail, but only speaking and acting. Such for the most part are they who at this day come from the Christian world into the other life.

496. Nevertheless they are explored by good spirits as to their quality, and this by various methods, since in this first state the wicked equally as the good speak truths, and do good actions. This is from the cause mentioned above, that they have alike lived morally in the external form, since they have lived in governments and under laws, and have thereby acquired the reputation of being just and sincere, and have secured favor, and thus been exalted to honors and obtained wealth. But evil spirits are distinguished from the good principally by this, that the evil attend eagerly to what is said about external things, and little to what is said about internal things, which are the truths and goods of the church and of heaven: these things indeed they hear, but not with attention and joy. They are also distinguished by this, that they frequently turn themselves to certain quarters, and, when left to themselves, they go into the paths which are in that direction. From the quarters to which they turn, and the paths in which they go, it is ascertained what the love is which leads them.

497. All the spirits who arrive from the world are indeed attached to some society in heaven, or to some society in hell, but only as to their interiors; but the interiors are not manifested to any one so long as they are in exteriors, for external things hide and cover things internal, especially with those who are in interior evil. Nevertheless, afterwards they appear manifest, when they come into the second state, because then their interiors are opened, and the exteriors laid asleep.

498. This first state of man after death continues with some for days, with some for months, and with



some for a year; and seldom with any one beyond a year: differently in each case according to the agreement and disagreement of the interiors with the exteriors. For, with every one the exteriors and interiors must act in unity and must correspond, it not being allowed to any one in the spiritual world to think and will in one way and to speak and act in another. Every one then must be the image of his own affection or of his own love, and therefore such as he is in the interiors such he must be in the exteriors. For which reason the exteriors of a spirit are first uncovered and reduced to order, that they may serve as a plane corresponding to the interiors.

#### THE SECOND STATE OF MAN AFTER DEATH.

499. The second state of man after death is called the state of the interiors, because he is then let into the interiors which are of his mind, or of the will and thought; and the exteriors, in which he had been in his first state, are laid asleep. Every one who attends to the life of man, and to his speech and actions, may know that with every one there are things exterior and things interior, or exterior and interior thoughts and intentions. This may be known from the following considerations: every one in civil life thinks of others according to what he has heard and perceived concerning them either from report or from conversation; nevertheless he does not speak with them according to his thought, and although they are evil, still he treats them with civility. That this is the case, is especially evident from pretenders and flatterers, who speak and act altogether different from what they think and will; and from hypocrites, who speak about God, and heaven, and the salvation of souls, and the truths of the church,

and their country's good, and their neighbor, as if from faith and love, when yet in heart they believe differently and love themselves alone. From these considerations it may be evident that there are two thoughts, one exterior and the other interior; and that such persons speak from exterior thought, and from interior thought entertain a different sentiment, and that these two thoughts are separated, care being taken lest the interior should flow into the exterior, and in any manner appear. Man is so formed by creation that interior thought should act as one with exterior by correspondence; and it likewise does so act in unity with those who are in good, for such think and speak only what is good. But with those who are in evil, interior thought does not act in unity with exterior, for they think what is evil and speak what is good: with these therefore order is inverted, for good with them is without, and evil within. Hence it is that evil with them has dominion over good, and subjects this to itself as a servant, that it may serve it as a means to obtain its ends, which are of their love. And whereas such an end is in the good which they speak and do, it is evident that their good is not good, but infected with evil, however it may appear as good in the external form to those who are not acquainted with their interiors. It is otherwise with those who are in good, for with them order is not inverted, but good from interior thought flows into the exterior, and thus into the speech and the actions. This is the order into which man was created; for thus their interiors are in heaven, and in the light of heaven, and since the light of heaven is the divine truth proceeding from the Lord, consequently is the Lord in heaven (n. 126-140), they are led by the Lord. These things are said that it may be known that every man has interior thought and exterior thought, and that they are distinct from each other. When thought is mentioned, will is also meant, for thought is from the will, since no one can think with-

out will. From these things it is evident what is the state of man's exteriors and what the state of his interiors.

500. When mention is made of the will and the thought, then by the will is also meant the affection and love, likewise all the delight and pleasure which are of the affection and love, because these things have reference to the will as to their subject, — since what a man wills, this he loves, and feels as delightful and pleasurable, and on the other hand, what a man loves, and feels as delightful and pleasurable, this he wills, — and by the thought is then meant also all that by which man confirms his affection or his love; for the thought is nothing else but the form of the will, or that whereby what man wills may appear in the light. This form is presented by various rational analyses, which derive their origin from the spiritual world, and belong properly to the spirit of man.

501. It is to be known, that man is altogether such as he is as to his interiors, and not such as he is as the exteriors separate from the interiors. The reason is, that the interiors are of his spirit, and the life of man is the life of his spirit, for from this the body lives. For this reason also such as a man is as to his interiors, such he remains to eternity. But the exteriors, inasmuch as they belong also to the body, are separated after death, and those of them which adhere to the spirit, are laid asleep, and only serve as a plane for the interiors, as was shown above in treating of the memory of man remaining after death. Hence it is evident what things are man's own, and what things are not his own; namely, that with the wicked all those things which are of the exterior thought from which they speak, and of the exterior will from which they act, are not their own, but those things which are of their interior thought and will.

502. When the first state is passed through, which

is the state of the exteriors, treated of in the preceding chapter, the man-spirit is let into the state of his interiors, or into the state of his interior will and its thought, in which he had been in the world when left to himself to think freely and without restraint. Into this state he glides without being aware of it, in like manner as in the world, when he withdraws the thought which is nearest to the speech, or from which the speech is, towards his interior thought, and abides in that. When therefore the man-spirit is in this state, he is in himself and in his own very life; for to think freely from his own affection is the very life of man, and is himself.

503. The spirit in this state thinks from his own very will, thus from his own very affection, or from his own very love; and in this case the thought makes one with the will, and one in such a manner that it scarcely appears that the spirit thinks, but that he wills. The case is nearly similar when he speaks, yet with this difference, that he speaks with some degree of fear lest the thoughts of the will should go forth naked, since by civil life in the world this habit also had become of his will.

504. All men whatever are let into this state after death, because it is the state belonging to their spirit; the former state is of a quality such as the man takes on as to the spirit when in company, which state is not his own. That this state, or the state of the exteriors, in which man is at first after death, as was shown in the preceding chapter, is not his own, may be manifest from several considerations; as from this, that spirits not only think, but also speak, from their own affection, for their speech is from that affection, as may be manifest from what was said and shown in the chapter on the speech of angels (n. 234-245). The man also thought in like manner in the world, when he thought within himself, for then he did not think from the speech of his body, but only saw the things thought of; and at the same

time he saw more within a minute, than he could afterwards utter in half an hour. That the state of the exteriors is not man's own or his spirit's own, is also evident from this, that when he is in company in the world, he then speaks according to the laws of moral and civil life, and then interior thought rules the exterior, as one person rules another, to prevent its passing beyond the limits of decorum and good manners. The same is evident also from this, that when man thinks within himself, he also thinks in what manner he must speak and act, in order to please, and secure friendship, benevolence, and favor, and this by extraneous means, thus otherwise than he would do if he acted from his own will. From these things it is evident that the state of the interiors, into which the spirit is let, is his own state, thus also the man's own state, when he lived in the world.

505. When the spirit is in the state of his interiors, it then manifestly appears of what quality the man was in himself when in the world, for he then acts from his own proprium. He who was interiorly in good in the world, then acts rationally and wisely, indeed, more wisely than in the world, because he is released from connection with the body, and thus from terrestrial things, which caused obscurity, and as it were interposed a cloud. But he who was in evil in the world, then acts foolishly and insanely, yea more insanely than in the world, because he is in freedom, and under no restraint. For when he lived in the world, he was sane in externals, since he thereby assumed the appearance of a rational man; and so when external things are taken away from him, his insanities are revealed. A wicked person who in externals assumes the semblance of a good man, may be compared to a vessel exteriorly shining and polished, and covered over, within which is concealed filth of every kind; and is in accordance with the Lord's declaration, *Ye are like to whitened sepulchres, which outwardly appear*

*beautiful, but within are full of dead men's bones, and of all uncleanness* (Matt. xxiii. 27).

506. All who have lived in good in the world and have acted from conscience, who are those that have acknowledged the Divine and have loved divine truths, especially those who have applied them to life, appear to themselves, when let into the state of their interiors, like those who are awakened out of sleep, and like those who from shade enter into light. They think also from the light of heaven, thus from interior wisdom, and they act from good, thus from interior affection. Heaven also flows in into their thoughts and affections with interior blessedness and delight, of which before they knew nothing; for they have communication with the angels of heaven. Then also they acknowledge the Lord and worship Him from their very life, for they are in their own proper life when in the state of their interiors, as was said just above (n. 505); and they likewise acknowledge and worship Him from freedom, for freedom is of interior affection. In this way they recede also from external sanctity and come into internal sanctity, in which essential worship truly consists. Such is the state of those who have lived a Christian life according to the precepts in the Word. But wholly contrary is the state of those who in the world have lived in evil, and who have had no conscience, and have in consequence denied the Divine; for all who live in evil, interiorly in themselves deny the Divine, howsoever they may think that they do not deny but acknowledge, when they are in externals; since to acknowledge the Divine, and to live wickedly, are opposites. Such persons appear in the other life, when they come into the state of their interiors and are heard to speak and seen to act, as infatuated; for from their evil lusts they burst forth into all abominations, into contempt of others, into ridicule and blasphemy, into hatred and revenge. They contrive plans of mischief, some of them with such cunning and malice

that it can scarcely be credited that any thing of the kind could exist in any man; for they are then in a free state to act according to the thoughts of their will, because they are separated from exterior things, which restrained and checked them in the world. In a word, they are deprived of rationality, because in the world the rational had not resided in their interiors, but in their exteriors; and yet they then appear to themselves wiser than others. Such being their character, when they are in this second state, they are remitted by short intervals into the state of their exteriors, and then into the memory of their actions when they were in the state of their interiors. Some of them are then ashamed, and acknowledge that they have been insane; some are not ashamed; some are indignant at not being allowed to remain continually in the state of their exteriors. But it is shown to these what their quality would be if they were continually in this state, namely, that they would clandestinely attempt similar things, and by appearances of goodness, of sincerity and justice, would seduce the simple in heart and faith, and would wholly destroy themselves; for their exteriors would burn at length with a similar fire as their interiors, and it would consume all their life.

507. When spirits are in this second state, they appear just such as they had been, in themselves, in the world, and the things which they had done and spoken in concealment are also made public; for then, inasmuch as external things do not restrain them, they speak similar things openly, and likewise endeavor to act similar things, not being afraid for their reputation as in the world. They are also then brought into many states of their own evils, that their quality may appear to angels and good spirits. Thus hidden things are laid open, and secret things are uncovered, according to the Lord's words: *There is nothing covered which shall not be uncovered, and hidden which shall not be known: what ye have*

*said in darkness, shall be heard in light, and what ye have spoken into the ear in closets, shall be preached on the housetops* (Luke xii. 2, 3). And in another place: *I say unto you, that whatsoever idle word men shall speak, they shall give an account thereof in the day of judgment* (Matt. xii. 36).

508. What is the quality of the wicked in this state, cannot be described in a few words, for every one then is insane according to his lusts, and these are various. I shall therefore only adduce some specific cases, from which a conclusion may be formed respecting the rest. They who have loved themselves above all things, and in their offices and employments have regarded self-honor, and have performed uses, not for the sake of uses, so as to be delighted with them, but for the sake of reputation, that they might by those uses be esteemed more worthy than others, and have thus been delighted with the fame of their own honor, are more stupid, when they are in this second state, than all others; for in proportion as any one loves himself he is removed from heaven, and in proportion as he is removed from heaven, he is removed from wisdom. But they who have been in self-love, and at the same time have been crafty, and have raised themselves to honors by artful practices, consociate themselves with the worst of spirits, and learn magic arts, which are abuses of divine order, by which they trouble and infest all who do not honor them. They lay snares, they foment hatred, they burn with revenge, and desire to vent their rage upon all who do not submit themselves, and they rush into all these enormities in proportion as the wicked crew favors them; and at length they consider with themselves in what manner they may ascend into heaven to destroy it, or to be worshipped there as gods: to such lengths does their madness go. Papists who have been such, are more insane than the rest, for they conceive in their minds that heaven and hell are subject to their power, and that they can remit sins at

pleasure, claiming to themselves all that is divine, and calling themselves Christ. Their persuasion that such is the case is so strong, that wherever it flows in, it disturbs the mind and induces darkness even to pain. They are nearly alike in both states, but in the second they are without rationality. Of their insanities and their lot after this state, some particulars will be told in the small work on *The Last Judgment and the Destruction of Babylon*. Those who have attributed creation to nature, and hence have in heart, though not with the mouth, denied the Divine, consequently all things of the church and of heaven, consociate themselves with their like in this state, and call every one a god who excels in craftiness, and worship him also with divine honor. I have seen such in an assembly adoring a magician, debating about nature, and behaving like people infatuated, as if they were beasts under a human form, with some among them who in the world had been established in dignity, and some who in the world had been believed learned and wise. So also in other cases with variety. From these few instances it may be concluded what is the quality of those whose interiors which are of the mind are closed towards heaven, as is the case with all those who have not received any influx out of heaven by acknowledgment of the Divine, and by a life of faith. Every one may judge from himself what would be his quality if he were of such a character, and he were allowed to act without fear of the law and of the loss of life, and without external restraints, such as fears lest he should suffer in his reputation, and be deprived of honor, of gain, and of the pleasures therefrom. Nevertheless their insanity is restrained by the Lord, that it may not rush beyond the limits of use; for some use is derived from every one even of such a character. Good spirits see in them what evil is, and what is its quality, and what the quality of man is if he be not led of the Lord. It is also a use, that by them similar wicked

spirits are collected together, and are separated from the good; also that the truths and goods of which the wicked have assumed an appearance in externals, are taken away from them, and they are brought into the evils of their own life, and into the falsities of evil, and are thus prepared for hell. For no one comes into hell until he is in his own evil and in the falsities of evil, since it is not allowed any one there to have a divided mind, namely, to think and speak one thing and to will another. Every evil spirit must there think what is false derived from evil, and must speak from the falsities of evil; in both cases from the will, thus from his own love and its delight and pleasure; just as in the world when he thought in his spirit, that is, as he thought in himself when he thought from interior affection. The reason is that the will is the man himself, and not the thought, only so far as it partakes of the will, and the will is the very nature itself or disposition of the man; thus to be let into his will is to be let into his nature or disposition, and likewise into his life; for man by life puts on a nature, and after death remains of such a quality as his nature is, that he had procured to himself by life in the world; which with the wicked can no longer be amended and changed by the way of the thought, or the understanding of truth.

509. Evil spirits, when they are in this second state, inasmuch as they rush headlong into evils of every kind, are wont to be frequently and grievously punished. Punishments in the world of spirits are manifold, nor is any respect had to person, whether the culprit had been in the world a king or a servant. Every evil brings along with it punishment, they being conjoined; whoever therefore is in evil, is also in the punishment of evil. But still no one there suffers punishment on account of the evils which he had done in the world, but on account of the evils which he then does. Yet it amounts to the same, and is the same thing, whether it

be said that men suffer punishment on account of their evils in the world, or that they suffer punishment on account of the evils which they do in the other life, inasmuch as every one after death returns into his own life, and thus into similar evils; for the quality of the man is such as it had been in the life of his body (n. 470-484). That they are punished, is because the fear of punishment is the only means of subduing evils in this state. Exhortation is no longer of any avail, neither information, nor the fear of the law and of loss of reputation, since the spirit now acts from his nature, which cannot be restrained nor broken except by punishments. But good spirits are never punished, although they have done evils in the world, for their evils do not return; and it is likewise given to know, that their evils were of another kind or nature, not being done purposely contrary to the truth, and not from any other evil heart than what they received hereditarily from their parents, into which they had been carried from a blind delight, when they were in externals separate from internals.

510. Every one comes to his own society in which his spirit had been in the world; for every man as to his spirit is conjoined to some society, either infernal or heavenly, a wicked man to an infernal society, a good man to a heavenly society (see n. 438). The spirit is brought to that society successively, and at length enters it. An evil spirit when he is in the state of his interiors, is turned by degrees to his own society, and at length directly to it, before this state is ended; and when this state is ended, then the evil spirit casts himself into the hell where his like are. The act itself of casting appears to the sight like one falling headlong, with the head downwards and the feet upwards. The reason that it so appears is, that he is in inverted order, having loved infernal things and rejected heavenly things. Some evil spirits in this second state by turns enter the hells, and likewise come out again, but these do not then

appear to fall headlong, as when they are fully devastated. The society itself in which they had been as to their spirit in the world, is likewise shown to them when they are in the state of their exteriors, that they may thence know that they have been in hell even in the life of the body; but still not in a similar state with those who are in hell itself, but in a similar state with those who are in the world of spirits; of whose state, in respect to that of those who are in hell, more will be said in what follows.

511. The separation of evil spirits from good spirits is effected in this second state; for in the first state they are together, since while a spirit is in his exteriors he is as he was in the world, thus as an evil person with a good one there, and as a good person with an evil one; but it is otherwise when he is brought into his interiors, and left to his own nature or will. The separation of the good from the evil is effected by various means; generally by their being led about to those societies with which they had had communication by good thoughts and affections in their first state, and so to those which they had induced to believe, by external appearances, that they were not evil. They are most usually led about through a wide circle, and their quality is everywhere shown to good spirits such as it really is. At the sight of them then the good spirits turn themselves away, and as they turn themselves away, so likewise the evil spirits who are carried about, are averted from them, as to their faces, to the quarter where their infernal society is, into which they are about to come; not to mention other methods of separation, which are many.

THE THIRD STATE OF MAN AFTER DEATH, WHICH  
IS THE STATE OF INSTRUCTION OF THOSE WHO  
COME INTO HEAVEN.

512. The third state of man after death, or of his spirit, is a state of instruction. This state is for those who come into heaven, and become angels, but not for those who come into hell, since these cannot be instructed, and their second state is therefore also their third, ending in this, that they are altogether turned to their own love, thus to the infernal society which is in similar love. When this is effected, they then think and will from that love; and because that love is infernal, they will nothing but what is evil and think nothing but what is false, these things being their delights, because they are of their love; and hence they reject all the good and true, which they had before adopted because they served as means for their love. But the good are brought from the second state into the third, which is the state of their preparation for heaven, by instruction. For no one can be prepared for heaven, except by the knowledges of what is good and true, thus except by instruction; since no one can know what spiritual good and truth are, and what the evil and the false, which are opposite to them, unless he be instructed. What civil and moral good and truth are, which are called just and sincere, may be known in the world, because in the world there are civil laws, which teach what is just, and there is the intercourse of society, in which man learns to live according to moral laws, all which have reference to what is sincere and right. But spiritual good and truth are not learned from the world, but from heaven. They may indeed be known from the Word, and from the doctrine of the church which is derived from the Word, but still they cannot flow into the life, unless man as to

the interiors which are of his mind is in heaven; and man is then in heaven, when he acknowledges the Divine, and at the same time acts justly and sincerely, seeing that he ought so to act because it is required in the Word. Thus he lives justly and sincerely for the sake of the Divine, and not for the sake of himself and the world, as ends. But no one can so act unless he be first instructed, as that there is a God, that there is a heaven and a hell, that there is a life after death, that God ought to be loved above all things, and that the neighbor ought to be loved as himself, and that the things which are in the Word ought to be believed, because the Word is divine. Without the knowledge and acknowledgment of these things man cannot think spiritually, and without thought about them he does not will them; for the things which a man does not know he cannot think, and the things which he does not think he cannot will. When therefore man wills those things, then heaven flows in, that is, the Lord through heaven, into the life of man; for He flows into the will, and by the will into the thought, and by both into the life, inasmuch as from them is all the life of man. From these things it is evident that spiritual good and truth are not learned from the world, but from heaven, and that no one can be prepared for heaven but by means of instruction. In proportion also as the Lord flows into the life of any one, in the same proportion He instructs him, for in the same proportion He enkindles the will with the love of knowing truths, and enlightens the thought to know them; and as far as these things take place, so far the interiors of man are opened, and heaven is implanted in them; and again so far what is divine and heavenly flows into what is sincere of moral life, and into what is just of civil life with man, and makes them spiritual, inasmuch as man then does them from the Divine, because for the sake of what is divine. For, the sincere and just things appertaining to moral

and civil life which man does from that source are the very effects of spiritual life; and the effect derives all that it has from its efficient cause; for such as the latter is, such is the former.

513. Instructions are given by the angels of many societies, especially by those which are in the northern and southern quarters, for those angelic societies are in intelligence and wisdom from the knowledges of good and truth. The places of instruction are to the north, and are various, arranged and distinguished according to the genera and species of heavenly goods, that all and each may be there instructed according to their genius and faculty of reception; those places extend round about there to a considerable distance. The good spirits who are to be instructed are conveyed thither by the Lord, when they have passed through their second state in the world of spirits; but still not all; for they who had been instructed in the world were there also prepared by the Lord for heaven, and are conveyed into heaven by another way; some immediately after death; some after a short stay with good spirits, where the grosser things of their thoughts and affections, which they contracted from honors and riches in the world, are removed, and thus they are purified. Some are first devastated, which is effected in places under the soles of the feet, which are called the lower earth, where some suffer severely; these are they who have confirmed themselves in falsities, and still have led good lives; for falsities confirmed inhere with much force, and until they are dispersed, truths cannot be seen, thus cannot be received. But the subject of devastations with the modes in which they are effected, has been treated of in the HEAVENLY ARCANA.

514. All who are in places of instruction dwell distinct among themselves; for they are severally as to their interiors connected with the societies of heaven to which they are about to come. Since therefore the

societies of heaven are arranged according to a heavenly form (see above, n. 200-212), so likewise are the places where instructions are given; on which account, when those places are viewed from heaven, there appears there as it were a heaven in a lesser form. They extend themselves in length from east to west, and in breadth from south to north; but the breadth to appearance is less than the length. The arrangement in general is as follows. In front are those who died infants, and have been brought up in heaven to the age of early youth, who, after passing the state of their infancy with those who have had the care of them, are brought thither by the Lord and instructed. Behind them are the places where those are instructed who died adults, and who in the world were in the affection of truth from the good of life. Behind them are they who have professed the Mahometan religion, and in the world have led a moral life, and acknowledged one Divine, and the Lord as the very Prophet; these, when they recede from Mahomet, because he is not able to help them, accede to the Lord, and worship Him, and acknowledge His Divine, and then are instructed in the Christian religion. Behind these, more to the north, are the places of instruction of various heathen nations, who in the world have led a good life in conformity with their religion, and have thereby acquired a species of conscience, and have done what is just and right, not so much on account of the laws of their government, but on account of the laws of religion, which they believed ought to be devoutly observed, and in no way violated by deeds. All these, when they are instructed, are easily led to acknowledge the Lord, because it is impressed on their hearts that God is not invisible, but visible under a human form. These in number exceed all the rest; and the best of them are from Africa.

515. But all are not instructed in a similar manner, nor by similar societies of heaven. They who from in-



fancy have been educated in heaven, are instructed by angels of the interior heavens, since they have not imbibed falsities from falsities of religion, nor defiled their spiritual life by grossness from honors and riches in the world. They who have died adult are mostly instructed by angels of the lowest heaven, because these angels are more suited to them than the angels of the interior heavens, for the latter are in interior wisdom, which is not as yet received. But the Mahometans are instructed by angels who had before been in the same religion, and had been converted to Christianity. The heathen likewise are instructed by their respective angels.

516. All instruction is given there from doctrine derived from the Word, and not from the Word without doctrine. Christians are instructed from heavenly doctrine, which is in perfect agreement with the internal sense of the Word. All others, as the Mahometans and the heathen, are instructed from doctrines adequate to their apprehension, which differ from heavenly doctrines only in this, that spiritual life is taught by moral life, in agreement with the good dogmas of their religion, from which they have derived their life in the world.

517. Instructions in the heavens differ from instructions on earth in this, that knowledges are not committed to the memory, but to the life; for the memory of spirits is in their life, inasmuch as they receive and imbibe all things which are in agreement with their life, and do not receive, still less imbibe, those things which are not in agreement; for spirits are affections, and thence in a human form similar to their affections. This being the case with them, the affection of truth is continually inspired for the sake of the uses of life; for the Lord provides that every one may love the uses suited to his genius, which love is also exalted by the hope of becoming an angel. And whereas all the uses of heaven have reference to the common use, which is for the Lord's kingdom, this kingdom being

their country, and whereas all special and particular uses are excellent in proportion as they more nearly and more fully regard that common use, therefore all special and particular uses, which are innumerable, are good and heavenly. With every one therefore the affection of truth is conjoined with the affection of use, inasmuch that they act as one; truth is thus implanted in use, so that the truths which they learn are truths of use. Thus angelic spirits are instructed and prepared for heaven. The affection of truth suitable for use is insinuated by various means, most of which are unknown in the world; chiefly by representatives of uses, which in the spiritual world are exhibited by a thousand methods, and with such delights and pleasures that they penetrate the spirit, from the interiors which are of his mind to the exteriors which are of his body, and thus affect the whole. Hence the spirit becomes as it were his own use; and so when he comes into his own society, into which he is initiated by instruction, he is in his own life when in his own use. From these things it may be manifest that knowledges, which are external truths, do not introduce any one into heaven, but the life itself, which is the life of use, implanted by knowledges.

518. There were some spirits who, from what they had conceived in the world, had persuaded themselves that they should come into heaven and be received before others, because they were learned and knew many things from the Word and from the doctrines of their churches, believing thus that they were wise, and that they were meant by those of whom it is said that *they shall shine as the splendor of the firmament, and as the stars* (Daniel, xii. 3). But examination was made whether their knowledges resided in the memory, or in the life. They who are in the genuine affection of truth, thus for the sake of uses separate from corporeal and worldly things, which uses in themselves are spiritual, after they had been instructed, were also received into heaven;

and it was then given them to know what it is that shines in heaven, namely, that it is divine truth, which is there the light of heaven, in use, which is a plane that receives the rays of that light, and which turns them into various splendors. But they with whom knowledges only resided in the memory, and who had procured by means of them the faculty of reasoning about truths, and of confirming those things which they received as principles, which, though false, after confirmation they saw as truths; these, inasmuch as they were in no light of heaven, and were yet in the belief, from the pride which frequently adheres to such intelligence, that they were more learned than others, and should thus come into heaven, and be served by the angels, were therefore, for the purpose of rescuing them from their infatuated faith, taken up to the first or lowest heaven, that they might be brought into some angelic society. But when they were in the first entrance, at the influx of the light of heaven, they began to be darkened in their eyes, then to be disturbed in their understandings, and at length to pant like persons at the point of death; and when they felt the heat of heaven, which is heavenly love, they began to be inwardly tormented. They were therefore cast down, and were afterwards instructed that knowledges do not make an angel, but the life itself which is obtained by knowledges; since knowledges viewed in themselves are out of heaven, but life procured by knowledges is within heaven.

519. After spirits have been by instructions prepared for heaven in the above-mentioned places, which is effected in a short time, on account of their being in spiritual ideas, which comprehend several things together, they are then clothed with angelic garments, which are mostly white, as of fine linen; and thus they are brought to the way which tends upwards to heaven, and are delivered to the angel-guards there, and are afterwards received by other angels and introduced into

societies, and into many blessed things. Every one is next led by the Lord into his own society, which also is effected by various ways, sometimes by winding paths. The ways by which they are led are not known to any angel, but to the Lord alone. When they come to their own society, their interiors are then opened, and since these are conformable to the interiors of the angels who are in that society, they are therefore immediately acknowledged and received with joy.

520. To what has been said, I would add something remarkable about the ways which lead from those places to heaven, and by which the novitiate angels are introduced. There are eight ways, two from each place of instruction, one going up towards the east, the other to the west; they who come into the Lord's celestial kingdom, are introduced by the eastern way, but they who come to the spiritual kingdom, are introduced by the western way. The four ways which lead to the Lord's celestial kingdom, appear adorned with olive trees and fruit trees of various kinds; but those which lead to the Lord's spiritual kingdom, appear adorned with vines and laurels. This is from correspondence, because vines and laurels correspond to the affection of truth and to its uses, whilst olives and fruits correspond to the affection of good and its uses.

---

NO ONE COMES INTO HEAVEN FROM IMMEDIATE MERCY.

521. They who are not instructed about heaven and the way to heaven, also about the life of heaven with man, suppose that to be received into heaven is the mere effect of mercy, which is granted to those who are in faith, and for whom the Lord intercedes, thus that it is merely admission out of favor; consequently, that all

men whatsoever may be saved by the Lord's good pleasure; and indeed, some conceive that this may be the case even with all in hell. But such persons are totally unacquainted with the nature of man, that his quality is just such as his life is, and that his life is such as his love is, not only as to the interiors which are of his will and understanding, but also as to the exteriors which are of his body; and that the corporeal form is only an external form, in which the interiors present themselves in effect; and hence that the whole man is his own love (see above, n. 363). Nor are they aware that the body does not live from itself, but from its spirit, and that the spirit of man is his very affection itself, and that his spiritual body is nothing else but the man's affection in a human form, such as it also appears in after death (see above, n. 453-460). So long as these things are unknown, man may be induced to believe that salvation is nothing but the good pleasure of the Lord, which is called mercy and grace.

522. But it shall first be told what divine mercy is. Divine mercy is pure mercy towards the whole human race to save it, and it is likewise continual with every man, and in no case recedes from any one; so that every one is saved who can be saved. And yet no one can be saved but by divine means, which means are revealed by the Lord in the Word. Divine means are what are called divine truths; these teach in what manner man ought to live that he may be saved; by those truths the Lord leads man to heaven, and by them implants in him the life of heaven. This the Lord does with all; but the life of heaven cannot be implanted in any one unless he abstains from evil, since evil opposes. So far therefore as man abstains from evil, so far the Lord out of pure mercy leads him by His divine means, and this from infancy to the end of his life in the world, and afterwards to eternity. This is the divine mercy which is meant. Hence it is evident that the mercy of the Lord is pure

mercy, but not immediate, that is, such as to save all out of good pleasure, however they may have lived.

523. The Lord never acts contrary to order, because He Himself is Order. The divine truth proceeding from the Lord is what makes order, and divine truths are the laws of order, according to which the Lord leads man. For this reason to save man by immediate mercy is contrary to divine order, and what is contrary to divine order is contrary to the Divine. Divine order is heaven with man, which order man had perverted with himself by a life contrary to the laws of order, which are divine truths. Into that order man is brought back by the Lord out of pure mercy, by means of the laws of order; and so far as he is brought back, so far he receives heaven in himself, and he who receives heaven in himself, comes into heaven. Hence again it is evident that the divine mercy of the Lord is pure mercy, but not immediate mercy.

524. If men could be saved by immediate mercy, all would be saved, even they who are in hell; and indeed there would be no hell, because the Lord is mercy itself, love itself, and goodness itself. It is therefore contrary to His Divine to say that He is able to save all immediately, and does not save them. It is known from the Word that the Lord wills the salvation of all, and the damnation of no one.

525. Most of those who come from the Christian world into the other life bring with them this faith, that they are to be saved by immediate mercy, for they implore that mercy; but on examination it is found that they believed that to come into heaven consists in mere admission, and that those who are let in are in heavenly joy, being not at all aware what heaven is, and what heavenly joy is. They are therefore told that heaven is not denied by the Lord to any one, and that they may be let in if they desire it, and may likewise tarry there. They who desired this have also been admitted, but when they were at the first threshold, they were seized

with such anguish of heart, from the access of heavenly heat, which is the love in which angels are, and from the influx of heavenly light, which is divine truth, that they perceived in themselves infernal torment instead of heavenly joy, and in consequence of the shock they cast themselves down headlong. Thus they were instructed by living experience, that heaven cannot be given to any one from immediate mercy.

526. I have occasionally spoken on this subject with angels, and have told them that most of those in the world who live in evil, when they talk with others about heaven and eternal life, express no other idea than that to come into heaven is merely to be admitted from mercy alone; and that this is especially believed by those who make faith the only medium of salvation. For such persons, from the principles of their religion, have no respect to the life, and to the deeds of love which make the life, thus neither to any other means by which the Lord implants heaven in man, and renders him receptive of heavenly joy; and whereas they thus reject every actual means, they establish the necessary consequence that man comes into heaven from mercy alone, to which they believe that God the Father is moved by the intercession of the Son. To these things the angels said, that they knew that such a tenet follows of necessity from the preconceived principle respecting faith alone; and that inasmuch as that tenet is the head of all the rest, and into that, because it is not true, no light from heaven can flow, from this comes the ignorance in which the church is at this day, in regard to the Lord, heaven, the life after death, heavenly joy, the essence of love and charity, and in general respecting good and its conjunction with truth; consequently respecting the life of man, whence it is, and what is its quality, which yet no one ever derives from thought, but from will and the deeds thence, and only so far from thought as thought partakes of the will, thus not from faith, only so far as faith is

grounded in love. The angels grieve that these same persons do not know that faith alone cannot exist with any one, inasmuch as faith without its origin, which is love, is merely science, and with some a kind of persuasion on which has the semblance of faith (see above, n. 482), and is not in the life of man, but out of it, since it is separated from the man if it does not cohere with his love. They further said that they who are in such a principle concerning the essential medium of salvation with man, cannot do otherwise than believe in immediate mercy, because they perceive from natural light, and likewise from the experience of sight, that faith separate does not make the life of man, since they who lead an evil life can think and persuade themselves in like manner as others. Hence it comes to be believed that the wicked can be saved alike with the good, provided only that at the hour of death they speak with confidence of intercession, and of mercy by that intercession. The angels professed that they have never yet seen any one who had lived an evil life, received into heaven of immediate mercy, however he had spoken in the world from that trust or confidence which is understood by faith in an eminent sense. On being questioned about Abraham, Isaac, Jacob, David, and the apostles, whether they were not received into heaven of immediate mercy, they replied, that not one of them was so received, but every one according to his life in the world; that they knew where they were, and that they were not in more estimation there than others. The reason, they said, that they are mentioned with honor in the Word, is, that by them in the internal sense is meant the Lord; by Abraham, Isaac, and Jacob, the Lord as to the Divine and the Divine Human; by David the Lord as to the Divine Royalty, and by the apostles the Lord as to divine truths. They added that they have no perception at all of the men when the Word is read by man, inasmuch as their names do not enter heaven; but instead of them they

have a perception of the Lord, as just described; and that therefore in the Word which is in heaven (see above, n. 259), they are nowhere mentioned, inasmuch as that Word is the internal sense of the Word which is in the world.

527. I can testify from much experience that it is impossible to implant the life of heaven in those who have in the world led a life opposite to the life of heaven. There were some who believed that they should easily receive divine truths after death, when they heard them from the angels, and that they should believe them, and should then change their lives, and thus could be received into heaven. But this was tried with very many, yet only with those who were in such a belief, to whom the trial was permitted in order that they might know that repentance is not given after death. Some of those with whom the trial was made, understood truths and seemed to receive them, but as soon as they turned to the life of their love, they rejected them, and even spoke against them. Some rejected them immediately, being unwilling to hear them. Some were desirous that the life of their love, which they had acquired from the world, might be taken away from them, and that angelic life, or the life of heaven might be infused in its place. This likewise, by permission, was accomplished, but when the life of their love was taken away, they lay as dead, and had no longer the use of their faculties. From these and other kinds of experience the simply good were instructed, that the life of any one cannot in any wise be changed after death, and that evil life cannot in any degree be transmuted into good life, or infernal life into angelic, inasmuch as every spirit, from head to foot, is in quality such as his love is, and thence such as his life is, and thus to transmute this life into the opposite is altogether to destroy the spirit. The angels declare that it were easier to change a night-bird into a dove, and an owl into a bird of paradise, than an infernal spirit

into an angel of heaven. That man after death remains of such a quality as his life had been in the world, may be seen above in its own chapter (n. 470-484). From these things it may now be manifest, that no one can be received into heaven by immediate mercy.

---

IT IS NOT SO DIFFICULT TO LIVE THE LIFE THAT  
LEADS TO HEAVEN AS IS BELIEVED.

528. Some people believe that to live the life which leads to heaven, which is called spiritual life, is difficult, because they have been told that man must renounce the world, and deprive himself of the lusts which are called lusts of the body and the flesh, and that he must live spiritually. And these things they do not understand otherwise than that they must reject worldly things, which consist chiefly in riches and honors; that they must walk continually in pious meditation about God, about salvation, and about eternal life; and that they must spend their life in prayers, and in reading the Word and pious books. This they esteem to be renouncing the world, and living in the spirit and not in the flesh. But that the case is altogether otherwise it has been given me to know by much experience, and from conversation with the angels; and indeed that they who renounce the world and live in the spirit in this manner, procure to themselves a sorrowful life, which is not receptive of heavenly joy; for with every one his own life remains. But to the intent that man may receive the life of heaven, it is quite necessary that he live in the world and engage in its business and employments, and that he then by moral and civil life receive spiritual life; and that spiritual life cannot otherwise be formed with man, or his spirit prepared for heaven. For to live in

ternal life and not external at the same time, is like dwelling in a house which has no foundation, which gradually either sinks, or becomes full of chinks and breaches, or totters till it falls.

529. If the life of man be viewed and explored by rational intuition, it is discovered to be threefold, namely, spiritual life, moral life, and civil life, and those lives distinct from each other. For there are men who live a civil life, and yet not a moral and spiritual life; and there are men who live a moral life, and still not a spiritual; and there are those who live both a civil life and a moral life, and at the same time a spiritual life. The latter are they who live the life of heaven, but the former are they who live the life of the world separate from the life of heaven. From these things it may be manifest, in the first place, that spiritual life is not separate from natural life, or from the life of the world, but that the former is conjoined with the latter as the soul with its body, and that if it were separated, it would be like dwelling in a house without any foundation, as was said above. For moral and civil life is the activity of spiritual life, since it is of spiritual life to will well and of moral and civil life to act well, and if the latter be separated from the former, spiritual life consists merely in thought and speech, and will recedes, because it has no support; and yet will is the very spiritual itself of man.

530. That it is not so difficult as it is believed to live the life which leads to heaven, may be seen from what now follows. Who cannot live a civil and moral life, since every one from infancy is initiated into it, and from life in the world is acquainted with it? Every one also does lead such a life, the bad and the good alike; for who does not wish to be called sincere, and who does not wish to be called just? Almost all exercise sincerity and justice in externals, inasmuch that they appear as if they were sincere and just in heart, or as if they acted from real sincerity and justice. The spiritual

man ought to live in like manner, which he may do as easily as the natural man, but with this difference only, that the spiritual man believes in the Divine, and that he acts sincerely and justly, not merely because it is according to civil and moral laws, but also because it is according to divine laws. For the spiritual man, inasmuch as he thinks about divine things when he acts, communicates with the angels of heaven, and as far as he does this, he is conjoined with them, and thus his internal man is opened, which viewed in itself is a spiritual man. When man is of such a character, he is then adopted and led by the Lord while he himself is not aware of it, and then in doing acts of sincerity and justice which are of moral and civil life, he does them from a spiritual origin; and to do what is sincere and just from a spiritual origin, is to do it from sincerity and justice itself, or to do it from the heart. His justice and sincerity in the external form appear altogether like the justice and sincerity with natural men, even with evil and infernal men; but in the internal form they are altogether dissimilar. For evil men act justly and sincerely merely for the sake of themselves and the world; and therefore if they did not fear the law and its penalties, also the loss of reputation, of honor, of gain, and of life, they would act altogether insincerely and unjustly, inasmuch as they neither fear God nor any divine law, and are not restrained by any internal bond. They would therefore in such case to the utmost of their power defraud, plunder, and spoil others, and this from delight. That they are inwardly of such a character, appears especially from persons of a similar character in the other life, where external things are removed from every one, and his internals are opened, in which finally they live to eternity (see above, n. 499-511). Those persons, inasmuch as they then act without external restraints, which are, as was said above, fear of the law, of the loss of reputation, of honor, of gain, and of life, act in-

sanelly, and laugh at sincerity and justice. But they who have acted sincerely and justly from regard to divine laws, when external things are taken away and they are left to things internal, act wisely, because they are conjoined with angels of heaven, from whom wisdom is communicated to them. From these things it may now first be manifest, that the spiritual man can act just like the natural man, as to civil and moral life, provided he be conjoined to the Divine as to the internal man, or as to will and thought (see above, n. 358-360).

531. The laws of spiritual life, the laws of civil life, and the laws of moral life, are also delivered in the ten precepts of the decalogue; in the three first the laws of spiritual life, in the following four the laws of civil life, and in the three last the laws of moral life. The merely natural man lives, in external form, according to the same precepts, in like manner as the spiritual man; for in like manner he worships the Divine, goes to church, hears sermons, composes his face to devotion; he does not commit murder, nor adultery, nor theft, does not bear false witness, does not defraud his companions of their goods. But these things he does merely for the sake of himself and the world, to keep up appearances; hence the same person in the internal form is just opposite to what he appears in the external; because in heart he denies the Divine, in worship acts the hypocrite, and when he is left to himself and his own thoughts, laughs at the holy things of the church, believing that they merely serve as a restraint for the simple multitude. Hence it is that he is wholly disjoined from heaven, and so because he is not a spiritual man, he is neither a moral man nor a civil man; for though he does not commit murder, still he bears hatred towards every one who opposes him, and from hatred burns with revenge; and unless civil laws and external bonds, which are fears, restrained him, he would commit murder; and because he lusts after this, it follows that he

continually commits murder. Although he does not commit adultery, still because he believes it allowable, he is perpetually an adulterer; for as far as he can, and as often as it is permitted, he commits it. Although he does not steal, yet inasmuch as he covets the goods of others, and regards fraud and evil arts as not contrary to law, in intent he is continually acting the thief. The case is similar as to the precepts of moral life, which teach not to bear false witness and not to covet the goods of others. Such is the character of every man who denies the Divine, and who has not a conscience grounded in religion. That such is his proper character appears manifestly from similar spirits in the other life, when, on the removal of things external, they are let into their internals; then, inasmuch as they are separated from heaven, they act in unity with hell, and so are consociated with those who are in hell. It is otherwise with those who have in heart acknowledged the Divine, and in the acts of their lives have had respect to divine laws, and have acted according to the three first precepts of the decalogue equally as according to the rest. When these, on the removal of things external, are let into their internals, they are wiser than when in the world; for when they come into their internals, it is like coming from shade into light, from ignorance into wisdom, and from a sorrowful life into a blessed one, inasmuch as they are in the Divine, thus in heaven. These things are said to the intent that the quality of the one and of the other may be known, though both have lived a similar external life.

532. Every one may know that thoughts are conveyed and tend according to intentions, or in the direction which a man intends; for the thought is the 'internal sight of man, which in this respect is like the external sight, that wherever it is bent and intended, thither it turns and there it abides. If therefore the internal sight or thought be turned to the world and there

abides, it follows that the thought becomes worldly; if it be turned to self and self honor, that it becomes corporeal. But if it be turned to heaven, it follows that it becomes heavenly; consequently, if it be turned to heaven, it is elevated; if to self, it is drawn down from heaven, and immersed in what is corporeal; and if to the world, it is also bent down from heaven, and diffused upon those objects which are before the eyes. It is man's love which makes his intention, and which determines his internal sight or thought to its object; thus the love of self to self and its objects, the love of the world to worldly objects, and the love of heaven to heavenly objects. Thus it may be known what is the quality of the state of man's interiors, which are of his mind, provided his love be known, namely, that the interiors of him who loves heaven are elevated towards heaven, and are open above; and that the interiors of him who loves the world and who loves himself are closed upwards, and are open outwards. Hence it may be concluded that if the higher regions which are of the rational mind are closed upwards, man can no longer see the objects which are of heaven and the church, and that those objects are with him in thick darkness; and the things which are in thick darkness are either denied or not understood. Hence it is, that they who love themselves and the world above all things, since the higher regions of their minds are closed, in heart deny divine truths, and if they speak at all about them from memory, still they do not understand them. They regard them also in the same manner that they regard worldly and corporeal things. Such being their quality, they cannot give attention to any thing but what enters through the senses of the body, with which also they are alone delighted; and among these are many things which are likewise filthy, obscene, profane, and wicked, which things cannot be removed, because with such persons there is no influx given from heaven into their

minds, since these are closed above, as was said. The intention of man, from which his internal sight or thought is determined, is his will; for what a man wills, this he intends, and what he intends, this he thinks. If therefore his intention be towards heaven, his thought is determined thither, and with it his whole mind, which is thus in heaven; from which he afterwards sees the things which are of the world beneath him, as a person looking from the roof of a house. Hence it is that the man who has the interiors of his mind open, can see the evils and falsities which are with him, for these are beneath the spiritual mind; and on the other hand, the man whose interiors are not open, cannot see his own evils and falsities, because he is in them, and not above them. From these things a conclusion may be formed respecting the origin of wisdom in man, and the origin of insanity, also what will be the quality of man after death, when he is left to will and to think, likewise to act and to speak, according to his interiors. These things are said also that it may be known what is the quality of man interiorly, however he may appear outwardly like to another.

533. That it is not so difficult to live the life of heaven as is believed, is evident now from this, that it is only necessary for man to think, when any thing presents itself to him which he knows to be insincere and unjust, and to which he is inclined, that it ought not to be done because it is contrary to the divine precepts. If man accustoms himself so to think, and from so accustoming himself acquires a habit, he then by degrees is conjoined to heaven; and so far as he is conjoined to heaven, so far the higher regions of his mind are opened; and so far as those are opened, so far he sees what is insincere and unjust; and in proportion as he sees these evils, in the same proportion they are capable of being shaken off, since it is impossible that any evil can be shaken off until it be seen. This is a state into which man may



enter from free-will, for who is not capable from free-will of thinking in this manner? But when he has made a beginning, then the Lord operates all goods with him, and effects not only that he sees evils, but also that he does not will them, and finally is averse to them. This is meant by the Lord's words, *My yoke is easy and my burden is light* (Matt. xi. 30). It is however to be known that the difficulty of so thinking, and likewise of resisting evils, increases in proportion as man from the will commits evils; for in the same proportion he accustoms himself to evils, until at length he does not see them, and afterwards loves them, and from the delight of love excuses them, and by all kinds of fallacies confirms them, saying that they are allowable and good. But this is the case with those, who in the age of early youth plunge into evils as without restraint, and then at the same time reject divine things from the heart.

534. There was once represented to me the way which leads to heaven, and that which leads to hell. There was a broad way tending to the left, or towards the north, and many spirits appeared going in it; but at a distance was seen a stone of considerable size, where the broad way terminated. From that stone went afterwards two ways, one to the left, and one in an opposite direction, to the right: the way which tended to the left was narrow or strait, leading through the west to the south, and thus into the light of heaven; the way which tended to the right was broad and spacious, leading obliquely downwards towards hell. All at first seemed to go the same way, until they came to the great stone at the head of the two ways; but when they came thither they were separated. The good turned to the left, and entered the strait way which led to heaven; but the evil did not see the stone at the head of the two ways, and fell upon it and were hurt, and when they rose up they ran on in the broad way to the right, which tended to hell. It was afterwards explained to me what all those things signi-

fied. By the first way, which was broad, in which many both good and evil went together and conversed with each other as friends, because no difference between them was apparent to the sight, were represented those who in externals live alike sincerely and justly, and who are not visibly distinguished. By the stone at the head of the two ways, or at the corner, upon which the evil stumbled, and from which afterwards they ran into the way leading to hell, was represented the divine truth, which is denied by those who look towards hell; and in the supreme sense by the same stone was signified the Divine Human of the Lord. But they who acknowledged divine truth, and at the same time the Divine of the Lord, were conveyed by the way which led to heaven. From these things it was again made evident, that in externals the wicked lead the same kind of life as the good, or go in the same way, thus one as easily as the other, and yet that they who acknowledge the Divine from the heart, especially they within the church who acknowledge the Divine of the Lord, are led to heaven, and they who do not acknowledge are conveyed to hell. The thoughts of man, which proceed from intention or will, are represented in the other life by ways. Ways also are there presented to appearance altogether according to the thoughts of intention, and every one likewise walks according to his thoughts which proceed from intention. Hence it is that the quality of spirits, and of their thoughts, is known from their ways. From these things it was likewise evident what is meant by the Lord's words, *Enter ye in through the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat; narrow is the way and strait the gate which leadeth to life, and few there be who find it* (Matt. vii. 13, 14). That the way is narrow which leads to life, is not because it is difficult, but because there are few who find it, as it is said. From that stone seen in the corner where the broad and common way terminated, and from

which two ways were seen to lead in opposite directions, it was made evident what is signified by these words of the Lord: *Have ye not read what is written, the stone which the builders rejected is become the head of the corner? whosoever shall fall upon that stone shall be broken* (Luke xx. 17, 18). Stone signifies divine truth, and the stone of Israel the Lord as to the Divine Human; the builders are they who are of the church; the head of the corner is where the two ways are; to fall and to be broken is to deny and perish.

535. It has been granted me to speak with some in the other life, who had removed themselves from worldly affairs, that they might live piously and holily, and likewise with some who had afflicted themselves by various methods, because they believed that this was to renounce the world, and to subdue the lusts of the flesh. But most of these, inasmuch as they had thus contracted a sorrowful life, and had removed themselves from the life of charity, which life can only be led in the midst of the world, cannot be consociated with angels, because the life of angels is a life of gladness resulting from bliss, and consists in performing acts of goodness, which are works of charity. Moreover, they who have led a life abstracted from worldly engagements, are heated with the idea of their own merits, and are continually desiring heaven on this account, and thinking of heavenly joy as a reward, being altogether ignorant what heavenly joy is; and when they are introduced amongst angels, and into their joy, which is without merit, and consists in active labors and practical services, and in blessedness from the good which they thereby promote, they are surprised like persons who discover something quite foreign to their belief; and since they are not receptive of that joy, they depart and consociate with spirits of their own kind, who have lived a similar life in the world. But they who have lived holily in externals, being continually in temples and engaged in prayers, and who

have afflicted their souls and at the same time have thought continually of themselves, that they would thus be esteemed and honored before others and at length after death be accounted saints, in the other life are not in heaven, because they have done such things for the sake of themselves. And whereas they have defiled divine truths by the self-love in which they have immersed them, some of them are so insane as to think themselves gods; on which account they are in hell among those like themselves. Some are cunning and deceitful, and are in the hells of the deceitful; these are they who have done such things in an external form by cunning arts and craftiness, whereby they have induced the common people to believe that a divine sanctity was in them. Of this character are many of the Roman Catholic saints, with some of whom also it has been granted me to converse, and then their life was plainly described, as to its quality in the world and its quality afterwards. These things are stated to the intent that it may be known, that the life which leads to heaven is not a life abstracted from the world, but in the world; and that a life of piety without a life of charity, which is only given in the world, does not lead to heaven, but a life of charity, which consists in acting sincerely and justly in every function, in every engagement, and in every work, from an interior, thus from a heavenly origin; and this origin is in that life when man acts sincerely and justly because it is according to the divine laws. Such a life is not difficult; but a life of piety abstracted from a life of charity is difficult, and nevertheless it leads away from heaven, as much as it is believed to lead towards heaven.

## HELL.

### THE LORD RULES THE HELLS.

536. ABOVE, in treating of heaven, it has been every where shown that the Lord is the God of heaven, and in particular in nos. 2 to 6, thus that all the government of the heavens is the Lord's; and whereas the relation of heaven to hell, and of hell to heaven, is like that between two opposites, which mutually act contrary to each other, from whose action and reaction results an equilibrium in which all things subsist, therefore, to the intent that all things and each may be kept in equilibrium, it is necessary that He who rules the one should also rule the other; for unless the same Lord restrained the assaults of the hells, and checked the insanities there, the equilibrium would perish, and with the equilibrium the whole.

537. But here something is first to be said on the subject of equilibrium. It is known that when two things mutually act against each other, and when one reacts and resists as much as the other acts and impels, neither of them has any force, because on each side there is a like potency, and in such case both may be acted upon at pleasure by a third; for when two things from equal opposition have no force, the force of a third does all, and acts as easily as if there were no opposition. Such is the equilibrium between heaven and hell. Yet it is not an equilibrium as between two bodily combatants, the strength of one of whom is equivalent to the strength of the other; but it is a spiritual equilibrium,

### THE LORD RULES THE HELLS. 365

namely, of the false against the true, and of evil against good. From hell is continually breathed forth falsity derived from evil, and from heaven continually truth derived from good. This spiritual equilibrium it is which keeps man in the freedom of thinking and willing; for whatever a man thinks and wills has relation either to evil and falsity thence, or to good and the truth thence. Consequently, when he is in that equilibrium, he is in the freedom either of admitting and receiving evil and falsity thence from hell, or of admitting and receiving good and the truth thence from heaven. In this equilibrium every man is held by the Lord, because the Lord rules both heaven and hell. But why man is held by equilibrium in this freedom, and why evil and falsity are not removed from him and the good and true implanted by Divine power, will be shown in the following pages in its own chapter.

538. It has been occasionally granted me to perceive the sphere of the false from evil exhaling out of hell; it was as a perpetual effort to destroy all that is good and true, conjoined with anger and a kind of fury at not being able to do so; and principally an effort to annihilate and destroy the Divine of the Lord, and this because all good and truth are from Him. But from heaven was perceived a sphere of truth from good, by which the fury of the effort ascending from hell was restrained: hence comes equilibrium. This sphere from heaven was perceived to come from the Lord alone, although it appeared to come from the angels in heaven. That it was from the Lord alone and not from the angels, was because every angel in heaven acknowledges that nothing of good and of truth is from himself, but that all is from the Lord.

539. All power in the spiritual world belongs to truth from good, and none at all to falsity from evil. That all power belongs to truth from good, is because the Divine Itself in heaven is divine good and divine

truth, and the Divine has all power. That falsity from evil has no power, is because all power is of truth from good, and in falsity from evil there is nothing of truth from good. Hence it is that there is all power in heaven, and none in hell; for every one in heaven is in truth from good, and every one in hell is in falsities from evil. For no one is admitted into heaven until he is in truths from good, neither is any one cast down into hell until he is in falsities from evil. That this is the case may be seen in the chapters treating of the first, second, and third state of man after death (n. 491-520). That all power is of truth from good, may be seen in the chapter on the power of the angels in heaven (n. 228-233).

540. This then is the equilibrium between heaven and hell. They who are in the world of spirits are in that equilibrium, for the world of spirits is midway between heaven and hell; and thereby also all men in the world are kept in a like equilibrium, for men in the world are ruled of the Lord by spirits who are in the world of spirits, which subject will be treated of below in its own chapter. Such an equilibrium could not be given, unless the Lord ruled both heaven and hell, and moderated on both sides; for otherwise falsities from evils would superabound, and would affect the simple good who are in the lowest parts of heaven, and who may be more easily perverted than the angels themselves; and thus the equilibrium would perish, and with the equilibrium the freedom of men.

541. Hell is divided into societies in like manner as heaven, and also into as many societies as heaven, for every society in heaven has a society opposite to it in hell, and this for the sake of equilibrium. But the societies in hell are distinct according to evils and the falsities therefrom, because the societies in heaven are distinct according to goods and the truths therefrom. That to every good there is an opposite evil, and to

every truth an opposite falsity, may be known from this, that there is not any thing without relation to its opposite, and that from the opposite is known its quality, and in what degree it is, and that hence comes all perception and sensation. On this account the Lord continually provides, that every society of heaven may have its opposite in a society of hell, and that between them there may be equilibrium.

542. Inasmuch as hell is divided into as many societies as heaven, therefore also there are as many hells as there are societies of heaven; for every society of heaven is a heaven in a less form (see above, n. 51-53); and thus every society of hell is a hell in a less form. Inasmuch as in general there are three heavens, therefore also in general there are three hells; the lowest, which is opposed to the inmost or third heaven, the middle, which is opposed to the middle or second heaven, and the higher, which is opposed to the lowest or first heaven.

543. But in what manner the hells are ruled by the Lord, is also to be told briefly. The hells in general are ruled by the general flow of divine good and divine truth from the heavens, whereby the general effort issuing forth from the hells is checked and restrained; and likewise by a special flow from each heaven, and from each society of heaven. The hells are ruled in particular by angels, to whom it is given to look into the hells, and to restrain the insanities and disturbances there; occasionally also angels are sent thither, and in presence they moderate those insanities and disturbances. But in general all who are in the hells are ruled by fears; some are ruled by fears implanted and yet inhering from the world; but whereas these fears are not sufficient, and likewise by degrees recede, they are ruled by fears of punishments, by which principally they are deterred from doing evils. Punishments in hell are manifold, more gentle and more severe according to evils. For the most

part the more malignant, who excel in cunning and in artifice, and are able to keep the rest in compliance and servitude by punishments and thence terror, are set over others; these governors do not dare to pass beyond the limits prescribed to them. It is to be noted that the fear of punishment is the only means of restraining the violence and fury of those who are in the hells; there is no other.

544. It has been hitherto believed in the world that there is one devil who presides over the hells; and that he was created an angel of light, but after he became rebellious, was cast down with his crew into hell. That this belief has prevailed, is because in the Word mention is made of the devil and Satan, and also of Lucifer, and the Word in those passages has been understood according to the sense of the letter; when yet by the devil and Satan is there meant hell; by the devil that hell which is behind, and where the worst dwell, who are called evil genii, and by Satan that hell which is in front, the inhabitants of which are not so malignant, and are called evil spirits; by Lucifer are meant those who are of Babel or Babylon, being those who extend their dominions even into heaven. That there is not any one devil to whom the hells are subject, is evident likewise from this, that all who are in the hells, like all who are in the heavens, are from the human race (see n. 311-317), and that those who are there amount in number, from the beginning of creation to this time, to myriads of myriads, and that every one of them is a devil of such a quality as he had acquired in the world by opposition to the Divine (see above on this subject, n. 311, 312).

THE LORD CASTS NO ONE DOWN INTO HELL, BUT  
THE SPIRIT CASTS HIMSELF DOWN.

545. An opinion has prevailed with some, that God turns away His face from man, rejects him from Himself, and casts him into hell, and that He is angry with him on account of evil; and with some it is supposed still further, that God punishes man and does evil to him. In this opinion they confirm themselves from the literal sense of the Word, where such things are said, not being aware that the spiritual sense of the Word, which explains the sense of the letter, is altogether different; and that hence the genuine doctrine of the church, which is from the spiritual sense of the Word, teaches otherwise, namely, that God never turns away His face from man and rejects him from Himself, that He does not cast any one into hell, and that He is not angry with any one. Every one also whose mind is in a state of illustration when he reads the Word, perceives this to be the case, from the fact that God is good itself, love itself, and mercy itself; and that good itself cannot do evil to any one, also that love itself and mercy itself cannot reject man from itself, because it is contrary to the very essence of mercy and love, thus contrary to the Divine Itself. Wherefore they who think from an enlightened mind when they read the Word, clearly perceive that God never turns Himself away from man; and since He never turns Himself away from him, that He deals with him from good, love, and mercy; that is, that He wills his good, that He loves him, and that He is merciful to him. Hence also they see that the literal sense of the Word, in which such things are said, conceals in itself a spiritual sense, according to which those expressions are to be explained that, in the sense of the letter,

are spoken in accommodation to the apprehension of man, and according to his first and common ideas.

546. They who are in a state of enlightenment, see further that good and evil are two opposites, and that they are opposed in the same way as heaven and hell are, and that all good is from heaven, and all evil from hell; and because the Divine of the Lord makes heaven (n. 7-12), nothing but good flows in from the Lord with man, and from hell nothing but evil; and thus the Lord is continually withdrawing man from evil, and leading him to good, whilst hell is continually leading man into evil. Unless man were between both, he would not have any thought nor any will, still less any freedom and any choice; for man is in possession of all these by virtue of the equilibrium between good and evil. For this reason, if the Lord were to turn Himself away, and man were left to evil alone, he would no longer be a man. From these things it is evident that the Lord flows in with good to every man, the evil and the good alike, but with this difference, that He is continually withdrawing an evil man from evil, and is continually leading a good man to good; and the cause of such difference is with the man, because he is the recipient.

547. Hence it may be manifest that man does evil from hell, and that he does good from the Lord; but since man believes that whatever he does he does from himself, the evil which he does adheres to him as his own; hence it is that man is in the cause of his own evil, and in no wise the Lord. Evil with man is hell with him, for whether we speak of evil or of hell, it is the same thing. Now since man is in the cause of his own evil, he also brings himself into hell, and not the Lord; for the Lord is so far from bringing man into hell that he delivers man from hell, as far as man does not will and love to be in his own evil. All man's will and love remains with him after death (n. 470-484). He who wills and loves evil in the world, wills and loves evil in the

other life, and then he no longer suffers himself to be withdrawn from it. Hence it is that the man who is in evil is tied to hell, and likewise is actually there as to his spirit, and after death desires nothing more than to be where his own evil is; consequently it is man after death who casts himself into hell, and not the Lord.

548. How this is done, shall also be told. When man enters into the other life, he is first received by angels who perform for him all good offices, and likewise talk with him about the Lord, about heaven and angelic life, and instruct him in truths and goods. But if the man, now a spirit, be of such a quality that he had indeed known such things in the world, but in heart denied or despised them, he then after some conversation desires and seeks to depart from these angels. When the angels perceive this, they leave him, and after some intercourse with others he is at length associated with those who are in similar evil with himself (see above, n. 445-452); and when this is effected, he turns himself away from the Lord and turns his face to the hell with which he had been conjoined in the world, where are those who are in a similar love of evil. From these things it is evident that the Lord draws every spirit away [from hell] to Himself by the angels, and likewise by influx from heaven; but that the spirits who are in evil altogether resist, and as it were rend themselves away from the Lord, and are drawn by their own evil as by a rope, thus by hell; and inasmuch as they are drawn, and by reason of the love of evil are willing to follow, it is manifest that they from freedom cast themselves into hell. That this is the case, cannot be believed in the world, in consequence of the idea entertained of hell. Neither does it in the other life appear otherwise than in the world, before the eyes of those who are out of hell. It appears otherwise only to those who cast themselves thither, for they enter of their own accord; and they who enter from an ardent love of evil, appear as if they were

cast headlong, with the head downwards and the feet upwards. It is from this appearance that they seem as if they were cast down into hell by divine power, with regard to which more may be seen below (n. 574). From what has been said it may now be seen, that the Lord does not cast any one down into hell, but that every one casts himself down, not only while he lives in the world, but also after death, when he comes among spirits.

549. The reason why the Lord, from His Divine Essence, which is good, love, and mercy, cannot act alike with one man as with another, is because evils and falsities therefrom oppose, and not only blunt, but also reject, His divine influx. Evils and the falsities therefrom are as black clouds, which interpose themselves between the sun and man's eye, and take away the sunshine and serenity of the light; although the sun still remains in a continual endeavor to dissipate the opposing clouds, for it is behind them and operates, and likewise in the mean time transmits something of shady light into the eye by various roundabout ways. The case is the same in the spiritual world: the sun there is the Lord and the divine love (n. 116-140), and the light is the divine truth (n. 126-140); the black clouds there are falsities from evil; the eye is the understanding. In proportion as any one in that world is in falsities from evil, in the same proportion he is encompassed by such a cloud, which is black and dense according to the degree of evil. From this comparison it may be seen that the presence of the Lord is perpetual with every one, but that it is received differently.

550. Evil spirits are severely punished in the world of spirits, that by punishments they may be deterred from doing evil. This likewise appears as if it were from the Lord, when yet nothing of the punishment there is from the Lord, but from evil itself; for evil is so conjoined with its own punishment, that they cannot be separated. For the infernal crew desire and love

nothing more than to do evil, especially to inflict punishment, and to torment, and they likewise do evil and inflict punishment on every one who is not protected by the Lord. When, therefore, evil is done from an evil heart, then because it rejects from itself all protection from the Lord, infernal spirits rush upon him who does such evil, and punish him. This may in some measure be illustrated by the case of evils and their punishments in the world, where also they are connected. For laws in the world prescribe punishment for every evil; and so he who rushes into evil, rushes also into the punishment of evil. The only difference is, that evil may be concealed in the world, but not in the other life. From these things it may be manifest that the Lord does evil to no one, and that the case in this respect is like as in the world, where it is not the king, nor the judge, nor the law, that are the cause of punishment to the guilty, because they are not the cause of evil with the evil-doer.

---

ALL WHO ARE IN THE HELLS ARE IN EVILS AND THE FALSITIES THENCE, ORIGINATING IN THE LOVES OF SELF AND OF THE WORLD.

551. All who are in the hells are in evils and the falsities therefrom, and no one there is in evils and at the same time in truths. Most evil persons in the world are acquainted with spiritual truths, which are the truths of the church; for they have learned them from infancy, and then from preaching and from reading the Word, and afterwards have discoursed from them. Some also have induced others to believe that they were Christians in heart, because they had the skill to discourse from truths with pretended affection, and likewise to act sincerely, as from spiritual faith. But such of them as have thought in themselves contrary to these truths, and have abstained

from doing evils according to their thoughts only on account of civil laws, and with a view to reputation, honors, and gain, are all of them evil in heart, and are in truths and goods only as to the body, and not as to the spirit. When, therefore, external things are taken away from them in the other life, and the internal things which were of their spirit are revealed, they are altogether in evils and falsities, and not in any truths and goods; and it is made evident that truths and goods only resided in their memory, no otherwise than scientifics, and that they brought them forth thence in discourse, and made a pretence of good as if from spiritual love and faith. When persons of such a character are let into their internals, and thus into their evils, they cannot any longer speak truths, but only falsities, inasmuch as they speak from evils; for to speak truths from evils is impossible, since the spirit is then nothing but his own evil, and what is false proceeds from what is evil. Every evil spirit is reduced into this state before he is cast into hell (see above, n. 499-512). This is called being vastated as to truths and goods; and vastation is nothing else than being let into the internals, thus into the proprium of the spirit, or into the spirit itself: on this subject see likewise above (n. 425).

552. When man is in this state after death, he is then no longer a man spirit, such as he is in his first state (of which above, n. 491-498), but he is truly a spirit; for one who is truly a spirit has a face and body corresponding to his internals, which are of his natural mind; thus he has an external form, which is the type or effigy of his internals. Such is a spirit after passing through the first and second states, spoken of above. So then, when he is viewed by the eyes, he is immediately known as to his quality, not only from the face, but also from the body, and likewise from the speech and gestures; and since he is now in himself, he cannot be in any other place than where his like are.

For in the spiritual world there is universal communication of the affections and consequent thoughts, and so a spirit is conveyed to his like, as it were of himself, because from his own affection and its delight. Indeed, he also turns himself in that direction, for thus he breathes his own life or draws his breath freely, but not when he turns himself in another direction. It is to be known that communication with others in the spiritual world is effected according to the turning of the face, and that before the face of every one are continually presented those who are in similar love with himself, and this in every turning of the body (see above, n. 151). Hence it is that all infernal spirits turn themselves backward from the Lord to the point of thick darkness, and of darkness, which are there in place of the sun and of the moon of this world, but that all the angels of heaven turn themselves to the Lord as the sun of heaven and as the moon of heaven (see above, n. 123, 143, 144, 151). From these things it may now be manifest that all who are in the hells are in evils and the falses therefrom; and likewise that they are turned to their own loves.

553. All spirits in the hells, when inspected in any light of heaven, appear in the form of their own evil; for every one is an image of his own evil, since with every one the interiors and exteriors act as one, and the interiors present themselves visible in the exteriors, which are the face, the body, the speech, and the gestures; thus their quality is recognized as soon as they are seen. In general, they are forms of contempt of others, and of menaces against those who do not pay them respect; they are forms of hatreds of various kinds, also of various kinds of revenge. Fierceness and cruelty from their interiors are transparent through those forms; but when others commend, venerate, and worship them, their faces are contracted, and have an appearance of gladness from delight. It is impossible to describe in a few words all



those forms such as they appear, for one is not like to another; only between those who are in similar evil, and thence in a similar infernal society, there is a general similitude, from which, as from a plane or derivation, the faces of each appear there to have a kind of likeness. In general, their faces are dreadful, and void of life like corpses; in some they are black, in some fiery like little torches, in some disfigured with pimples, warts, and ulcers; in some no face appears, but in its stead something hairy or bony, and in some, teeth only are exhibited. Their bodies also are monstrous; and their speech is as the speech of anger, or of hatred, or of revenge; for every one speaks from his own falsity, and the tone of his voice is from his own evil: in a word, they are all images of their own hell. It has not been given me to see what is the form of hell itself in general; it has only been told me that as the universal heaven in one mass resembles one man (u. 59-67), so the universal hell in one mass resembles one devil, and may likewise be presented in the image of one devil (see above, n. 541). But in what form the specific hells are, or the infernal societies, it has often been given me to see; for at their apertures, which are called the gates of hell, for the most part appears a monster, which in general represents the form of those who are within. The fierce passions of those who dwell there are then at the same time represented by dreadful and atrocious things, the particular mention of which I omit. It is to be known, however, that such is the appearance of the infernal spirits in the light of heaven, whereas among themselves they appear as men; this is of the Lord's mercy, lest they should seem as filthy one to another as they appear before the angels. But that appearance is a fallacy, for as soon as any ray of light from heaven is let in, their human forms are turned into monstrous forms, such as they are in themselves, as described above; for in the light of heaven every thing appears as it is in itself. Hence likewise it

is that they shun the light of heaven, and cast themselves down into their own lumen, which lumen is like a lumen from lighted coals, and in some cases as from burning sulphur; but this lumen also is turned into mere thick darkness, when any thing of light from heaven flows in thither. Hence it is that the hells are said to be in thick darkness, and in darkness; and that thick darkness and darkness signify falsities derived from evil, such as are in hell.

554. From an inspection of those monstrous forms of spirits in the hells, which, as was said, are all forms of contempt of others, and of menaces against those who do not pay them honor and respect, also forms of hatred and revenge against those who do not favor them, it appeared evident that all in general were forms of the love of self and the love of the world; and that the evils of which they are specific forms, derive their origin from those two loves. I have been likewise told from heaven, and it has also been testified to me by much experience, that those two loves, namely, the love of self and the love of the world, rule in the hells, and likewise make the hells; but that love to the Lord and love towards the neighbor rule in the heavens, and likewise make the heavens: also that those two loves, which are the loves of hell, and these two loves, which are the loves of heaven, are diametrically opposite to each other.

555. At first I wondered whence it was that self-love and the love of the world are so diabolical, and that they who are in those loves are such monsters in aspect; since in the world little thought is given to self-love, but only to that puffed-up state of mind in external things which is called pride, and which, because it appears to the sight, is alone believed to be self-love. Moreover self-love, when it does not so inflate itself, is believed in the world to be the fire of life, from which man is excited to seek for employment, and to perform uses, in which, unless he could see honor and glory, his mind

would grow torpid. Thus it is said that no one does any worthy, useful, and distinguished action, but for the sake of being celebrated and honored by others, or in the minds of others; and whence, it is asked, is this, but from the fire of love for glory and honor, consequently for self? Hence it is, that it is not known in the world that self-love viewed in itself is the love which rules in hell, and which makes hell with man. This being the case, it may be expedient first to describe what self-love is, and afterwards to show that all evils and the falsities thence spring from that love as their fountain.

556. Self-love consists in a man's willing well to himself alone, and not to others except for the sake of himself, not even to the church, to his country, or to any human society; also in conferring benefits solely for the sake of his own reputation, honor, and glory, since unless he sees these in the uses which he performs to others, he says in his heart, what business is it of mine? why should I do this? and of what advantage is it to me? and thus he performs no uses. From this it is evident that he who is in self-love does not love the church, nor his country, nor society, nor any use, but himself alone. His delight is solely the delight of self-love; and whereas the delight which comes forth from the love makes the life of man, therefore his life is a life of self, and a life of self is a life from man's proprium, and the proprium of man viewed in itself is nothing but evil. He who loves himself, loves also his own, who in particular are his children and his grand-children, and in general all who make one with him, whom he calls his. To love these is also to love himself, for he regards them as in himself, and himself in them; amongst those whom he calls his own, are likewise all who commend, honor, and pay their court to him.

557. From a comparison of self-love with heavenly love, its quality may be made manifest. Heavenly love consists in loving uses for the sake of uses, or goods for

the sake of goods which a man performs for the church, for his country, for human society, and for a fellow-citizen; for this is to love God and to love the neighbor, because all uses and all goods are from God, and are likewise the neighbor who is to be loved. But he who loves them for the sake of himself, loves them no otherwise than as serving attendants, because they serve himself. Hence it follows that he who is in self-love, wills that the church, his country, human societies, and his fellow-citizens should serve him, and not he them, for he places himself above them, and them below himself. Hence it is that so far as any one is in self-love, so far he removes himself from heaven, because from heavenly love.

558. Moreover as far as any one is in heavenly love, which consists in loving uses and goods and in being affected with delight of heart in the performance of them for the sake of the church, the country, human society, and a fellow-citizen, so far he is led of the Lord, because that love is the love in which He is, and which is from Him. But as far as any one is in self-love, which love consists in performing uses and goods for the sake of himself, so far he is led of himself; and in proportion as any one is led of himself, in the same proportion he is not led of the Lord. Hence likewise it follows that so far as any one loves himself, so far he removes himself from the Divine, thus also from heaven. To be led of himself is to be led by his own proprium, and the proprium of man is nothing but evil; for it is his hereditary evil, which consists in loving himself more than God, and the world more than heaven. Man is let into his own proprium, thus into his hereditary evils, as often as he regards himself in the good which he does; for he looks from goods to himself, and not from himself to goods, and so in goods he presents an image of himself, and not any image of the Divine. That this is the case, has been also proved to me by experience. There are evil

spirits, whose habitations are in the middle quarter between the north and the west, beneath the heavens, who are skilled in the art of letting well-disposed spirits into their proprium, and thus into evils of various kinds. They effect this by letting them into thoughts about themselves, either openly by praises and honors, or secretly by determinations of their affections to themselves; and as far as they effect this, so far they avert the faces of well-disposed spirits from heaven, and so far likewise they obscure their understanding, and call forth evils from their proprium.

That self-love is opposite to neighborly love, may be seen from the origin and essence of both. The love of the neighbor with him who is in self-love commences from self, — for it is insisted that every one is neighbor to himself, — and it proceeds from him as the centre to all who make one with him, with diminution according to the degrees of conjunction with him by love. They who are out of that connexion are made no account of, and they who are contrary to them and their evils are accounted as enemies, whatsoever be their character, whether they be wise, upright, sincere, or just. But spiritual love towards a man's neighbor commences from the Lord, and from Him as the centre proceeds to all who are conjoined to Him by love and faith, and proceeds according to the quality of the love and faith with them. Hence it is evident that the love of the neighbor which commences from man is opposite to the neighborly love which commences from the Lord, and that the former proceeds from evil, because from the proprium of man, whereas the latter proceeds from good, because from the Lord, who is Good Itself. It is evident also, that the love of the neighbor which proceeds from man and his proprium is corporeal, but the neighborly love which proceeds from the Lord is heavenly. In a word, the love of self makes the head with the man in whom it is, and heavenly love makes with him the feet, on which he

stands, and which, if it does not serve him, he tramples under foot. Hence it is that they who are cast down into hell, appear to be cast down with the head downwards towards hell, and with the feet upwards towards heaven (see above, n. 548).

559. Self-love also is of such a quality that, as far as the reins are given it, that is, so far as external bonds are removed, which are fears of the law and its penalties, and of the loss of reputation, of honor, of gain, of employment, and of life, so far it rushes headlong, until at length it not only desires to rule over the whole world, but also over the whole heaven, and over the Divine Himself, not knowing any limit or boundary. This propensity lurks in every one who is in self-love, although it is not evident before the world, where the above-mentioned bonds restrain it. That this is the case, every one may see in potentates and kings, who are not subject to such restraints and bonds; who rush on and subjugate provinces and kingdoms, so far as they succeed in their purposes, and aspire after unlimited power and glory. That this is so, is still more manifest from the Babylon of this day, which has extended its dominion into heaven, and has transferred all the divine power of the Lord to itself, and lusts continually for more. That persons of such a character are wholly opposed to the Divine and to heaven, and are in favor of hell, when they come after death into the other life, may be seen in the little treatise on *The Last Judgment and the Destruction of Babylon*.

560. Imagine for yourself a society of such persons, all of whom love themselves alone, and love others no farther than as they make one with themselves; and you will see that their love is only like that of robbers among themselves, who, so far as they act conjointly, embrace and call each other friends, but so far as they do not act conjointly, and so far as they reject their rules of government, rise up against and murder each other.

If their interiors, or their minds, be explored, it will appear that they are full of hostile hatred one against another, and that in heart they laugh at all justice and sincerity, and likewise at the Divine, whom they reject as of no account. This may be still further manifest from the societies of such in the hells, treated of below.

561. The interiors, which are of the thoughts and affections, of those who love themselves above all things, are turned to themselves and to the world, and thus are turned away from the Lord and from heaven. Hence it is that they are obsessed with evils of every kind, and that the divine cannot flow in, because the instant it flows in, it is immersed in thoughts concerning self and is defiled, and is likewise infused into the evils which are from their proprium. Hence it is that all such, in the other life, look backward from the Lord to the point of thick darkness, which is there in the place of the sun of the world, and which is diametrically opposite to the sun of heaven, which is the Lord (see above, n. 123): thick darkness also signifies evil, and the sun of the world the love of self.

562. The evils belonging to those who are in the love of self, are in general contempt of others, envy, enmity against all who do not favor them, hostility thence, hatred of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty; and in regard to religious things, there is not only contempt of the Divine, and of divine things, which are the truths and goods of the church, but also anger against them, which is likewise turned into hatred when man becomes a spirit; and then he not only cannot endure to hear those things mentioned, but also burns with hatred against all who acknowledge and worship the Divine. I once discoursed with a certain spirit who in the world had been a man in authority, and had loved himself in a superior degree; and when he only heard mention made of the Divine, and especially when he heard the Lord mentioned,

he was impelled by such hatred resulting from anger, that he burned with a desire to kill him. The same person, also, when his love was left unrestrained, desired to be the devil himself, that from self love he might continually infest heaven; this also is the desire of several who are of the papist religion, when they perceive in the other life that the Lord has all power, and themselves none.

563. There appeared to me some spirits in the western quarter towards the south, who said that they had been in stations of great dignity in the world, and that they deserved to be preferred above others and to rule over them. They were explored by angels as to their interior quality, and it was discovered that in their offices in the world they had not looked to uses, but to themselves, and thus that they had preferred themselves to uses. But whereas they were eager and intensely solicitous to be set over others, it was allowed them to be among those who were consulting on concerns of great importance. Then it was perceived that they could not attend at all to the business in agitation, nor see things inwardly in themselves, and that they did not speak from the use of the thing, but from proprium, and likewise that they wished to act their pleasure according to favor. They were therefore discharged from that function and left to seek employments for themselves elsewhere. Then they proceeded further into the western quarter, where they were received here and there; but in all places they were told that they thought only of themselves, and not of any thing except from self, thus that they were stupid, and only like sensual corporeal spirits; on which account they were banished wheresoever they came. Some time afterwards they were seen to be reduced to a destitute state, and to ask for alms. Hence likewise it was made manifest that they who are in self-love, however from the fire of that love they may seem to speak in the world like wise men, still speak

only from the memory, and not from any rational light. For this reason in the other life, when it is no longer permitted for things of the natural memory to be reproduced, they are more stupid than others, and this by reason that they are separated from the Divine.

564. There are two kinds of dominion; one is of love towards the neighbor, and the other is of self-love. These two dominions in their essence are altogether opposed to each other. He who exercises rule from neighborly love, wills good to all, and loves nothing more than uses, thus to serve others; that is, to will good to others, and to perform uses, whether it be to the church, or to his country, or to society, or to a fellow-citizen; this is his love, and this the delight of his heart. As far also as he is exalted to dignities above others, so far he is glad, yet not for the sake of the dignities, but for the sake of uses, which he is then able to perform in greater abundance and in a greater degree; such is the dominion in the heavens. But he who rules from the love of self, wills good to no one but to himself alone; the uses which he performs are for the sake of his own honor and glory, which to him are the only uses. When he serves others, it is with the view that he may himself be served, honored, and exalted to dominion; he courts dignities not for the sake of the good offices which are to be performed to the country and to the church, but that he may be in eminence and glory, and thus in the delight of his heart. The love of dominion remains also with every one after the life in the world. Those who have exercised authority from neighborly love, are also intrusted with authority in the heavens; yet in this case it is not they who rule, but the uses which they love, and when uses rule, the Lord rules. But they who in the world have ruled from self-love, after the life in the world are in hell, and are there vile slaves. I have seen the mighty ones, who in the world have exercised dominion from the love of self, rejected among the most

vile, and some among those in excrementitious places there.

565. But as to what concerns the love of the world, this love is not opposed to heavenly love in so great a degree, since it does not conceal in it so great evils. The love of the world consists in man's desiring to secure to himself the wealth of others by every kind of art, and placing his heart in riches, and suffering the world to draw him back and withdraw him from spiritual love, which is love towards the neighbor, thus from heaven and from the Divine. But this love is manifold; there is a love of wealth for the sake of being exalted to honors, which alone are loved; there is a love of honors and dignities with a view to the increase of wealth; there is a love of wealth for the sake of various uses which give delight to the world; there is a love of wealth merely for the sake of wealth, as is the case with the avaricious; and so forth. The end for the sake of which wealth is sought, is called its use, and it is the end or use from which the love has its quality; for the love is of such a quality as is the end regarded, and all other things only serve it as means.

---

WHAT IS MEANT BY HELL FIRE, AND WHAT BY GNASHING OF TEETH.

566. What eternal fire is and gnashing of teeth, which are mentioned in the Word as the portion of those who are in hell, has as yet been known scarcely to any one, by reason that mankind have thought materially concerning those things which are in the Word, not being acquainted with its spiritual sense. So by fire some have understood material fire, some torment in general, some remorse of conscience, and some have supposed that it is so spoken merely to impress the wicked with

terror; and by gnashing of teeth, some have understood actual gnashing, some only a horror, such as exists when such collision of the teeth is heard. But he who is acquainted with the spiritual sense of the Word may know what eternal fire is, and what the gnashing of teeth; for in every expression, and in every sense of expressions in the Word, there is contained a spiritual sense, since the Word in its bosom is spiritual, and what is spiritual cannot be expressed otherwise than naturally with man, because man is in the natural world, and thinks from the things of that world. What therefore is meant by the eternal fire, and the gnashing of teeth, into which evil men come as to their spirits after death, or which their spirits, which are then in the spiritual world, suffer, will be told in what now follows.

567. There are two origins of heat, one from the sun of heaven, which is the Lord, and the other from the sun of the world. The heat which is from the sun of heaven, or the Lord, is spiritual heat, which in its essence is love (see above, n. 126-140); but the heat from the sun of the world is natural heat, which in its essence is not love, but serves spiritual heat or love for a receptacle. That love in its essence is heat, may be manifest from the heating of the mind, and thence of the body, from love, and according to its degree and quality, which man experiences equally in winter as in summer; also from the heating of the blood. That natural heat, which exists from the sun of the world, serves spiritual heat for a receptacle, is manifest from the heat of the body, which is excited by the heat of its spirit, and is its substitute in the body; especially from vernal and summer heat with animals of every kind, which then return every year to their loves. Not that this latter heat produces this effect, but because it disposes their bodies to receive the heat which flows in also with them from the spiritual world; for the spiritual world flows into the natural, as cause into effect. He who believes that nat-

ural heat produces their loves, is much deceived, for there is an influx of the spiritual world into the natural world, and not of the natural world into the spiritual, and all love, inasmuch as it is of the life itself, is spiritual. Again, he who believes that any thing exists in the natural world without the influx of the spiritual world, is likewise deceived, for what is natural exists and subsists only from what is spiritual. The subjects also of the vegetable kingdom derive their germinations from influx out of that world; the natural heat, which prevails in the season of spring and summer, only disposes the seeds into their natural forms, by expanding and opening them, so that influx from the spiritual world may there act as a cause. These things are adduced that it may be known, that there are two kinds of heat, namely, spiritual heat and natural heat, and that spiritual heat is from the sun of heaven, and natural heat from the sun of the world, and that influx and consequent co-operation present the effects which appear before the eyes of men in the world.

568. The spiritual heat with man is the heat of his life, because, as was said above, in its essence it is love. This heat is what is meant in the Word by fire; love to the Lord and neighborly love being meant by heavenly fire, and self-love and the love of the world by infernal fire.

569. Infernal fire or love exists from the same origin as heavenly fire or love, namely, from the sun of heaven or the Lord; but it is made infernal by those who receive it. For all influx from the spiritual world varies according to reception, or according to the forms into which it flows, not otherwise than the heat and light from the sun of the world. The heat from that sun, flowing in into shrubberies and beds of flowers, produces vegetation, and likewise draws forth grateful and sweet odors; but the same heat flowing in into excrementitious and cadaverous substances, produces pu-

trerefaction, and draws forth noisome and disgusting steuches. In like manner the light from the same sun in one subject produces beautiful and pleasing colors, in another such as are ugly and unpleasant. The case is similar in regard to heat and light from the sun of heaven, which is love. When the heat or love from it flows into goods, as with good men and spirits, and with angels, it fructifies their goods; but when it flows in with the wicked, it is attended with a contrary effect, for their evils either suffocate it or pervert it. In like manner the light of heaven, when it flows in into the truths of good, gives intelligence and wisdom, but when it flows in into the falsities of evil, it is there turned into insanities and phantasies of various kinds. Thus in all cases it manifests itself according to reception.

570. Inasmuch as infernal fire is the love of self and of the world, it is therefore every lust which is the result of those loves, inasmuch as lust is love in its continuity, for what a man loves, this he continually lusts after; and it is likewise delight, for what a man loves or lusts after, when he obtains it, he perceives delightful, nor is delight of heart communicated to man from any other source. Infernal fire, therefore, is the lust and delight which spring from those two loves as their origins. The evils derived from those loves are contempt of others, enmity and hostility against those who do not favor them, envy, hatred, and revenge, and resulting from these, savageness and cruelty; and with regard to the Divine, they consist in denial, and consequently contempt, derision, and blaspheming of the holy things appertaining to the church; which evils, after death, when man becomes a spirit, are turned into anger and hatred against those holy things (see above, n. 502). And whereas those evils breathe continually the destruction and murder of those whom they account as enemies, and against whom they burn with hatred and revenge, therefore it is the delight of their life to will to destroy

and kill, and so far as they cannot effect this, to will to do mischief, to injure, and to exercise cruelty. These are the things which are understood by fire in the Word, where the wicked and the hells are treated of, some passages from which I shall here adduce by way of confirmation. *Every one is a hypocrite and an evil-doer, and every mouth speaketh folly; for wickedness burneth as a fire; it devoureth the briers and thorns, and kindleth the thickets of the forest, and they mount up with the lifting up of smoke, and the people are become the fuel of the fire; no man spareth his brother (Isaiah ix. 17, 18, 19). I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke; the sun shall be turned into darkness (Joel ii. 30, 31). The land shall become burning pitch; it shall not be quenched night nor day; its smoke shall ascend for ever (Isaiah xxxiv. 9, 10). Behold the day cometh that shall burn as an oven, and all the proud, and all that do wickedly shall be stubble, and the day that cometh shall burn them up (Mal. iv. 1). Babylon is become the habitation of devils; they that saw the smoke of her burning cried; the smoke ascendeth for ages of ages (Apoc. xviii. 2, 18; xix. 3). He opened the pit of the abyss, whence came up smoke from the pit, as the smoke of a great furnace; and the sun and the air were obscured by the smoke of the pit (Apoc. ix. 2). Out of the mouth of the horses went forth fire, and smoke, and brimstone; by these was the third part of men slain by the fire, and by the smoke, and by the brimstone (Apoc. ix. 17, 18). If any man worship the beast, he shall drink of the wine of the wrath of God, poured out without mixture in the cup of His anger, and shall be tormented with fire and brimstone (Apoc. xiv. 9, 10). The fourth angel poured out his vial into the sun, and it was given him to burn men with heat by the fire; therefore men were scorched with a great heat (Apoc. xvi. 8, 9). They were cast into a lake burning with fire and brimstone (Apoc. xix. 20; xx. 14, 15; xxi. 8). Every tree that bringeth not forth good fruit, shall be*

cut down and cast into the fire (Matt. iii. 10 ; Luke iii. 9). *The Son of man shall send his angels, who shall gather together out of his kingdom all things that offend, and those who do iniquity, and shall send them into the furnace of fire* (Matt. xiii. 41, 42, 50). *The King shall say to those who are on the left hand, depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels* (Matt. xxv. 41). *They shall be sent into everlasting fire, into the hell of fire, where their worm shall not die, and the fire shall not be quenched* (Matt. xviii. 8, 9 ; Mark ix. 43-49). *The rich man in hell said to Abraham, that he was tormented in flame* (Luke xvi. 24). In these and in many other passages, by fire is meant the lust which is of self-love and the love of the world, and by the smoke thence is understood falsity from evil.

571. Inasmuch as the lust of doing evils, which originate in the love of self and of the world, is understood by infernal fire, and since such is the lust of all in the hells, as shown in the foregoing chapter, therefore likewise, when the hells are opened, there is an appearance as of fire with smoke, such as is seen in buildings on fire ; a dense fiery appearance from the hells where self-love prevails, and a flaming appearance from the hells where the love of the world prevails. But when they are closed, this fiery appearance is not seen, but in its place an appearance like a dark mass of condensed smoke. Yet that fieriness still rages within, as is also perceivable from the heat thence exhaling, which is like that from the burnt ruins after a fire, or in some places as from a heated furnace, and in others as from a hot bath. This heat, when it flows in with man, excites in him lusts, and with evil men hatred and revenge, and with the sick insanities. Such is the fire, or such the heat, with those who are in the above-mentioned loves, inasmuch as they are bound as to their spirits to those hells, even while they live in the body. But it is to be known that they who are in the hells are not in fire, but that

the fire is an appearance ; for they are not sensible there of any burning, but only of a heat such as they before experienced in the world. The appearance of fire is from correspondence, for love corresponds to fire, and all things which appear in the spiritual world, appear according to correspondences.

572. It is to be observed that the above described fire, or infernal heat, is turned into intense cold when heat from heaven flows in, and then the infernal inhabitants shiver like those who are seized with a cold fever, and are likewise inwardly tormented. The reason of this is, because they are altogether in opposition to the Divine ; and the heat of heaven, which is divine love, extinguishes the heat of hell, which is the love of self, and with it the fire of their life ; whence comes such cold and consequent shivering, and likewise torment. Then likewise thick darkness ensues there, and thence infatuation and blindness. But this is rarely the case, only when violent outrages are to be appeased, in consequence of their increasing beyond measure.

573. Inasmuch as by infernal fire is meant every lust to do evil flowing forth from the love of self, hence also by the same fire is meant torment, such as exists in the hells. For the lust derived from that love is the lust of hurting others who do not honor, venerate, and worship self ; and in proportion to the anger thence conceived, and to the hatred and revenge from that anger, is the lust of cruelty against them. When such lust is in every one in a society, which is restrained by no external bonds, such as the fear of the law, and of the loss of reputation, honor, gain, and life, then every one from the impulse of his own evil rushes upon another, and so far as he prevails, also subjugates and reduces the rest under his dominion, and from delight exercises cruelty towards those who do not submit themselves. This delight is fully joined with the delight of bearing rule, inasmuch that they are in a similar degree, since the de-



light of doing harm is in enmity, envy, hatred, and revenge, which are the evils of that love, as was said above. All the hells are such societies, and therefore every one there bears hatred in his heart against others, and from hatred bursts forth into cruelty, so far as he prevails. These cruelties, and the torments thence, are also understood by infernal fire, for they are the effects of lusts.

574. It was shown above (n. 548) that an evil spirit of his own accord casts himself into hell. Now then it shall be told in few words, whence this comes to pass, when yet in hell there are such torments. From every hell there exhales a sphere of the lusts in which its inhabitants are. When this sphere is perceived by him who is in similar lusts, he is affected at heart and is filled with delight; for lust and its delight make one, inasmuch as what any one lusts after, this is delightful to him. Hence it is, that the spirit turns himself thither, and from delight of heart lusts to go thither; for he does not as yet know that such torments are there, and he who knows it, still lusts to go in that direction. For no one in the spiritual world can resist his own lust, inasmuch as the lust is of his love, and love is of his will, and will is of his nature, and every one there acts from his nature. When therefore a spirit of his own accord, or from his own freedom, directs his course to his own hell and enters it, then at first he is received in a friendly manner, and is led thus to believe that he has come among friends. But this only continues for some hours; in the mean time he is explored as to the quality of his cunning, and hence as to the quality of his power. When he has been explored, they begin to infest him, and this by various methods, and successively with greater severity and vehemence, which is effected by introduction more interiorly and deeply into hell; for in proportion as the hell is more interior and deeper, the spirits are more malignant: after infestations they

begin to treat him cruelly by punishments, and this until he is reduced to the state of a slave. But whereas rebellious commotions continually exist there, inasmuch as every one there wills to be greatest, and burns with hatred against others, hence come new outrages; thus one scene is changed into another, and they who were made slaves, are taken out of thralldom, that they may afford aid to some new devil to subjugate others; and then they who do not submit themselves, and yield implicit obedience, are again tormented by various methods; and so they go on continually. Such torments are the torments of hell, which are called infernal fire.

575. But gnashing of teeth is the continual dispute and combat of falsities with each other, consequently of those who are in falsities, joined likewise with contempt of others, with enmity, mockery, ridicule, blaspheming; which evils likewise burst forth into various kinds of butchery; for every one fights for his own falsity and calls it truth. These disputes and combats are heard out of those hells like the gnashing of teeth, and are likewise turned into gnashing of teeth, when truths from heaven flow in thither. In those hells are all they who have acknowledged nature and denied the Divine; in the deeper hells they who have confirmed themselves in such acknowledgment and denial. These, forasmuch as they can receive nothing of light from heaven, and thence can see nothing inwardly in themselves, are therefore most of them corporeal sensual spirits, or such as believe nothing but what they see with their eyes and touch with the hands: hence all the fallacies of the senses are to them truths, from which also they dispute. It is from this cause that their disputes are heard like gnashings of teeth; for all falsities in the spiritual world are grating, and the teeth correspond to ultimate things in nature, and likewise to ultimate things with man, which are corporeal sensual. (That in the hells there is gnashing of teeth, may be seen Matt. viii. 12; xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; Luke xiii. 28.)

THE MALICE AND WICKED ARTS OF INFERNAL SPIRITS.

576. The superior excellence of spirits in comparison with men, may be seen and comprehended by every one who thinks interiorly, and knows anything of the operation of his own mind. For man can in a moment of time consider, evolve, and form conclusions upon more subjects than he can utter and express in writing in half an hour. Hence it is evident what superior excellence man has when he is in his spirit, consequently when he becomes a spirit; for it is the spirit which thinks, and it is the body by which the spirit expresses its thoughts, in speaking or writing. Hence it is that the man who becomes an angel after death, is in intelligence and wisdom ineffable respectively to his intelligence and wisdom when he lived in the world; for his spirit, when he lived in the world, was bound to the body, and by the body was in the natural world. For this reason what he then thought spiritually, flowed into natural ideas, which are respectively general, gross, and obscure, and are not receptive of innumerable things which are of spiritual thought; and likewise involve them in the densities arising from worldly cares. It is otherwise when the spirit is released from the body and comes into its spiritual state, as is the case when it passes out of the natural into the spiritual world, which is proper to it. That its state then as to thoughts and affections immensely excels its former state, is evident from what has been now said. Hence it is that the angels think things ineffable and inexpressible, consequently such as cannot enter into the natural thoughts of man; when yet every angel was born a man, and has lived as a man, and then he seemed to himself to be no wiser than other men.

577. In the same degree in which there is wisdom

and intelligence with angels, there is also wickedness and cunning with infernal spirits; for the case is similar, inasmuch as the spirit of man, when it is released from the body, is in its own good or in its own evil — an angelic spirit in his own good, and an infernal spirit in his own evil. For every spirit is his own good or his own evil, because he is his own love, as has been frequently said and shown above: therefore, as an angelic spirit thinks, wills, speaks, and acts from his own good, so does an infernal spirit from his own evil; and to think, to will, to speak, and to act, from evil itself, is to do so from all things which are in evil. It was otherwise when he lived in the body, as then the evil of the man's spirit was in bonds, which every man feels from the law, from hope of gain, from honor, from reputation, and from the fear of losing them; and so the evil of his spirit could not then burst forth and manifest itself as to its interior quality. Besides, at that time the evil of the spirit of man lay wrapped up and veiled in external probity, sincerity, justice, and the affection of truth and good, which such a man has made a pretence of and feigned for the sake of the world; under which semblances the evil lay so concealed, and in such obscurity, that he scarcely knew himself that his spirit contained so much wickedness and craftiness; thus that in himself he was such a devil as he becomes after death, when his spirit comes into itself, and into its own nature. Such wickedness then manifests itself as exceeds all belief. There are thousands of evils which then burst forth from evil itself, among which also are such as cannot be expressed in the words of any language. It has been given me to know their quality by much experience, and likewise to perceive it, inasmuch as it has been granted me by the Lord to be in the spiritual world as to the spirit, and at the same time in the natural world as to the body. This I can testify, that their wickedness is so great that it is hardly possible to describe even a thousandth part of it; and likewise,

that unless the Lord protected man, it would not be possible for him ever to be rescued from hell; for with every man there are both spirits from hell and angels from heaven (see above, n. 292, 293). And the Lord cannot protect man, unless man acknowledges a Divine, and unless he lives a life of faith and charity; for otherwise he averts himself from the Lord, and turns himself to infernal spirits, and thus becomes imbued as to his spirit, with similar wickedness. Nevertheless man is continually withdrawn by the Lord from the evils which from consociation with those spirits he applies, and as it were attracts to himself, if not by internal bonds, which are those of conscience, and which are not received if he denies a Divine, still by external bonds, which, as was said above, are fears on account of the law and its penalties, and of the loss of gain, and the privation of honor and reputation. Such a man may indeed be withdrawn from evils by the delights of his love, and by the fear of the loss and privation of them, but he cannot be brought into spiritual goods; for so far as he is brought into these, so far he meditates cunning and deceit, by assuming appearances and pretences of what is good, sincere, and just, with a view to persuade, and thus to deceive; this cunning adds itself to the evil of his spirit, and forms that evil, and gives it a quality according to its own nature.

578. The worst of all are they who have been in evils from the love of self, and who at the same time inwardly in themselves have acted from deceit, inasmuch as deceit enters more thoroughly into the thoughts and intentions, and infects them with poison, and thus destroys all the spiritual life of man. Most of these are in the hells to the back, and are called *genii*, and it is their delight in those hells to make themselves invisible, and to flutter about others like phantoms, and secretly to infuse evils, which they scatter round them as vipers scatter poisons. These are dreadfully tormented more than the rest. But they who are not deceitful, and who have not

been ensnared by malignant craftiness, and yet are in the evils derived from the love of self, are also in the hells to the back, but not in so deep ones. They, on the other hand, who have been in evils derived from the love of the world, are in the hells in front, and are called *spirits*: these are not such evils, that is, are not such hatreds and revenges, as those who are in evils from the love of self, consequently neither have they such malice and cunning; and so their hells are milder.

579. It has been granted me by experience to know what is the quality of wickedness with those who are called *genii*. *Genii* do not operate and flow in into the thoughts, but into the affections; these they perceive, and smell them out, as dogs do wild beasts in a forest. Good affections, when they perceive them, they turn instantly into evil affections, leading and bending them in a wonderful manner by the delights of another, and this so clandestinely, and with such malignant art, that the other knows nothing of it, they guarding cunningly against any thing entering into the thought, inasmuch as thus they are made manifest. These are seated, with man, beneath the hinder part of the head. In the world they were men who deceitfully captivated the minds of others, leading and persuading them by the delights of their affections or lusts. But those spirits are driven by the Lord from every man of whose reformation there is any hope; for they are of such a quality that they are able not only to destroy the conscience, but also to excite in man his hereditary evils, which otherwise lie concealed. In order, therefore, that man may not be led into those evils, it is provided of the Lord that these hells should be altogether closed; and when after death any man who is of such a character comes into the other life, he is instantly cast into their hell. Those spirits also, when they are viewed as to their deceit and craftiness, appear as vipers.

580. Of what quality the wickedness of infernal

spirits is, may be manifest from their nefarious arts, which are so numerous, that to enumerate them would fill a volume, and to describe them, many volumes; those arts are mostly unknown in the world. **ONE** GENUS relates to the abuse of correspondences; a **SECOND**, to the abuses of the ultimates of divine order; a **THIRD**, to communication and influx of thoughts and affections, by conversions, by inspections, and by other spirits out of themselves, and by those sent from themselves; a **FOURTH**, to operations by phantasies; a **FIFTH**, to ejections out of themselves, and consequent presence elsewhere than where they are with the body; a **SIXTH**, to pretences, persuasions, and lies. Into these arts the spirit of a wicked man comes of itself, when it is released from its body, for they are inherent in the nature of its evil, in which it then is. By these arts they torment each other in the hells. But since all of those arts, except those which are effected by pretences, persuasions, and lies, are unknown in the world, I shall not here describe them specifically, as well because they would not be comprehended, as because they are too bad to be spoken of.

**581.** The reason that torments in the hells are permitted by the Lord, is, because evils cannot otherwise be restrained and subdued. The only means of restraining and subduing them, thus of keeping the infernal crew in bonds, is the fear of punishment. There is no other means given; for without the fear of punishment and torment, evil would burst forth into madness, and the whole would be dispersed, as a kingdom on earth, where there is no law and no punishment.

#### THE APPEARANCE, SITUATION, AND NUMBER OF THE HELLS.

**582.** In the spiritual world, or in the world where spirits and angels are, similar things appear as in the natural world, or where men are; so similar, that as to the external aspect there is no difference. There appear there plains, and there appear mountains, hills and rocks, and between them valleys; also waters, and many other things which are seen on earth. But yet all those things are from a spiritual origin, and so appear before the eyes of spirits and angels, and not before the eyes of men, because men are in the natural world. The spiritual see those things which are from a spiritual origin, and the natural those things which are from a natural origin. Hence man with his eyes cannot in any wise see the things which are in the spiritual world, unless it be granted him to be in the spirit, and except after death, when he becomes a spirit. On the other hand also, an angel and spirit cannot see any thing in the natural world, unless they be with a man to whom it is given to speak with them. For the eyes of man are accommodated to the reception of the light of the natural world, and the eyes of angels and spirits are accommodated to the reception of the light of the spiritual world; and yet both have eyes quite alike in appearance. That the spiritual world is such, the natural man cannot comprehend, and least of all the sensual man, who is he that believes nothing except what he sees with the eyes of his body and touches with his hands, that is, what he takes in by the sight and touch; and since he thinks from those things, therefore his thought is material and not spiritual. Such being the similarity between the spiritual world and the natural world, man after death scarcely knows otherwise than that he is in the world where he was born, and from

which he has departed; for which reason also death is called only a translation from one world to another like it. That such is the similarity of both worlds, may be seen above, where representatives and appearances in heaven were treated of (n. 170-176).

583. In the more elevated places of the spiritual world are the heavens; in the low places there is the world of spirits; under both are the hells. The heavens do not appear to the spirits who are in the world of spirits, except when their interior sight is opened, yet they occasionally appear as mists or as bright clouds. The reason is that the angels of heaven are in an interior state as to intelligence and wisdom, thus above the sight of those who are in the world of spirits. But the spirits who are in the plains and valleys, see each other; yet, when they are separated there, as is the case when they are let into their interiors, the evil spirits do not see the good, but the good can see the evil; nevertheless they turn themselves away from them, and spirits who turn themselves away become invisible. But the hells do not appear, since they are closed, except the entrances, which are called gates, when they are opened to let in other similar spirits. All the gates to the hells are open from the world of spirits, and none from heaven.

584. The hells are everywhere, both under mountains, hills, and rocks, and also under plains and valleys. The apertures or gates to the hells which are under the mountains, hills, and rocks, appear to the sight like holes and clefts of the rocks, some stretched out wide and large, some strait and narrow, some rugged. All of them, when they are inspected, appear shady and dusky; but the infernal spirits, who are in them, are in such sort of light as arises from a fire of coals. To the reception of that light their eyes are accommodated, and this by reason that while they lived in the world they were in thick darkness as to divine truths, by denying them, and as it were in light as to falsities, by affirm-

ing them. On this account the sight of their eyes has been fitted to this light. Hence likewise it is that the light of heaven is thick darkness to them and so when they come out of their dens, they see nothing. From these things it was made clearly evident, that man so far comes into the light of heaven as he acknowledges the Divine, and confirms in himself the things which are of heaven and the church; and that he so far comes into the thick darkness of hell as he denies the Divine, and confirms in himself those things which are contrary to the things of heaven and of the church.

585. The apertures or gates to the hells which are beneath the plains and valleys, appear of different aspects, some like to those which are beneath the mountains, hills, and rocks, some like dens and caverns, some like great chasms and whirlpools, some like bogs, and some like lakes of waters. All are covered, nor are they opened except when evil spirits from the world of spirits are cast in thither; and when they are opened, there is an exhalation from them, either like that of fire with smoke, such as appears in the air from buildings on fire, or like flame without smoke, or like soot, such as comes from a chimney on fire, or like a mist and thick cloud. I have heard that the infernal spirits do not see those things, nor are sensible of them, because when they are in them they are as in their own atmosphere, and thus in the delight of their life; and this by reason that those things correspond to the evils and falsities in which they are, namely, fire to hatred and revenge, smoke and soot to the falsities therefrom, flame to the evils of the love of self, and a mist and thick cloud to the falsities thence.

586. It has also been granted me to look into the hells, and to see what is their quality within; for when it is well-pleasing to the Lord, a spirit or angel who is above, may penetrate by sight into the depths beneath, and explore their quality, notwithstanding the cover-

ings; thus likewise it has been granted to me to look into them. Some hells appeared to the view like caverns and dens in rocks tending inwards, and hence likewise into the abyss obliquely or perpendicularly. Some hells appeared to the view like caves and dens, such as wild beasts inhabit in forests; some like to arched caverns and holes, such as are seen in mines, with caves towards the lower parts. Most of the hells are threefold, the superior ones within appearing in thick darkness, because inhabited by those who are in the falsities of evil, but the inferior ones appearing fiery, because inhabited by those who are in the evils themselves; for thick darkness corresponds to the falsities of evil, and fire to the evils themselves. In the deeper hells are those who have acted interiorly from evil, but in the less deep are those who have acted exteriorly, that is, from the falsities of evil. In some hells there is an appearance as of the ruins of houses and cities after fires, in which ruins the infernal spirits dwell, and conceal themselves. In the milder hells there is an appearance as of rude huts, in some cases contiguous, having the aspect of a city with lanes and streets; within the houses are infernal spirits, engaged in continual quarrels, enmities, blows, and fightings; in the streets and lanes robberies and depredations are committed. In some of the hells there are mere brothels, which are disgusting to the sight, filled with every kind of filth and excrement. There are likewise thick forests, in which the infernal spirits wander like wild beasts, and where likewise there are subterranean dens, into which those flee who are pursued by others. There are likewise deserts, where is nothing but what is barren and sandy, and in some places ragged rocks, in which are caverns; in some places are also huts. Into these deserts are cast out from the hells such as have suffered every extremity, especially they who in the world had been more cunning than others in attempting and contriving art and deceit; their last end is such a life.

587. As to what concerns the situations of the hells in particular, it cannot be known by any one, not even by the angels in heaven, but by the Lord alone; yet their situation in general is known from the quarters in which they are. The hells, like the heavens, are distinguished as to the quarters, and the quarters in the spiritual world are determined according to loves; for all the quarters in heaven commence from the Lord as a sun, who is the East; and whereas the hells are opposito to the heavens, their quarters commence from the opposite, thus from the west, on which subject see the chapter on the four quarters in heaven (n. 141-153). Hence it is that the hells in the western quarter are the worst of all, and are most horrible, and that they are worse and more horrible as they are more remote from the east, thus by degrees successively. In those hells are they who in the world have been in the love of self, and thence in contempt of others, and in enmity against those who did not favor themselves, also in hatred and revenge against those who did not venerate and worship them. In the most remote hells in that quarter are they who have been of the Catholic religion, as it is called, and have desired to be worshipped as gods, and have consequently burned with hatred and revenge against all who did not acknowledge their power over the souls of men and over heaven. They have a like disposition, that is, the like hatred and revenge, against those who oppose them, as they had in the world, it being their greatest delight to exercise cruelty; but this delight in the other life is turned against themselves; for in the hells of such, with whom the western quarter is replete, one rages against another who derogates from his divine power. But upon this subject more will be said in a small work concerning *The Last Judgment and the Destruction of Babylon*. Nevertheless, in what manner the hells are arranged in that quarter cannot be known, only that the most dreadful hells of that genus are to the sides towards the northern

quarter, and the less dreadful towards the southern quarter; thus the dreadfulfulness of the hells decreases from the northern quarter to the southern, and likewise by degrees towards the east. To the east are they who have been haughty, and have not believed in a Divine, but still have not been in such hatred and revenge, nor in such deceit, as they who are in a greater depth there in the western quarter. In the eastern quarter at this day there are no hells, those which were there having been transferred to the western quarter in front. The hells in the northern and southern quarters are many; and in them are they who, while they lived, were in the love of the world, and thence in various kinds of evils, such as enmity, hostility, theft, robbery, cunning, avarice, unmercifulness. The worst hells of that genus are in the northern quarter, the milder in the southern. Their dreadfulfulness increases as they are nearer to the western quarter, and likewise as they are more remote from the southern, and it decreases towards the eastern quarter, and also towards the southern. Behind the hells which are in the western quarter are dark forests, in which malignant spirits wander like wild beasts; in like manner behind the hells in the northern quarter. But behind the hells in the southern quarter are the deserts, which were treated of just above. So far respecting the situation of the hells.

588. As to the number of the hells, they are as many as are the angelic societies in the heavens, inasmuch as to every heavenly society an infernal society corresponds as its opposite. That the heavenly societies are innumerable, and all discriminated according to the goods of love, of charity, and of faith, may be seen in the chapter on the societies of which the heavens consist (n. 41-50); and in that on the immensity of heaven (n. 415-420). The case therefore is the same with the infernal societies, which are discriminated according to the evils opposite to those goods. Every evil is of infinite

variety like every good. That this is the case, cannot be conceived by those who have only a simple idea in regard to every evil, as contempt, enmity, hatred, revenge, deceit, and other such evils; but let them know that every one of those evils contains so many specific differences, and so many differences still more specific or particular, that a volume would not suffice to enumerate them. The hells are distinguished in such order according to the differences of every evil, that nothing can be better ordered and more distinct. Hence it may be manifest that they are innumerable, one near another, and one remote from another, according to the differences of evils in genus, in species, and in particular. There are likewise hells beneath hells. There are communications of some of the hells by passages, and there are communications of more by exhalations, and this altogether according to the affinities of one genus and one species of evil with others. How great the number of the hells is, has been given me to know from this, that there are hells under every mountain, hill, and rock, and likewise under every plain and valley, and that they extend themselves beneath, in length, breadth, and depth. In a word, the whole heaven, and the whole world of spirits, are as it were excavated beneath, and under them is a continual hell. So far concerning the number of the hells.

---

#### THE EQUILIBRIUM BETWEEN HEAVEN AND HELL.

589. That any thing may exist, there must be an equilibrium of all things. Without equilibrium there is neither action nor reaction; for equilibrium is between two forces, one of which acts, and the other reacts, and the rest occasioned by similar action and reaction is

called equilibrium. In the natural world there is an equilibrium in all things and in each; in general, in the atmospheres themselves, in which inferiors react and resist, in proportion as superiors act and are incumbent. In the natural world also there is an equilibrium between heat and cold, between light and shade, and between dryness and moisture, the middle temperature being their equilibrium. There is likewise an equilibrium in all the subjects of the three kingdoms of nature, the mineral, the vegetable, and the animal; for without an equilibrium in those kingdoms nothing exists and subsists, there being everywhere a kind of effort acting on one part and reacting on the other. All existence, or every effect, is produced in equilibrium, but it is produced by this, that one force acts, and another suffers itself to be acted upon, or that one force by acting flows in, and another receives and yields in agreement with it. In the natural world that which acts and which reacts is called force, and likewise endeavor or effort; but in the spiritual world that which acts and which reacts is called life and will; life in that world is living force, and will is living effort, and the equilibrium itself is called freedom. Spiritual equilibrium, therefore, or freedom, exists and subsists between good acting on one part and evil reacting on the other part; or between evil acting on one part and good reacting on the other part. The equilibrium between good acting and evil reacting is such as exists with the good, but the equilibrium between evil acting and good reacting is such as exists with the evil. That spiritual equilibrium is between good and evil, is because all of the life of man has reference to good and to evil, and the will is the receptacle of both. There is likewise an equilibrium between the true and the false, but this depends on the equilibrium between good and evil. The equilibrium between the true and the false is like the equilibrium between light and shade, which operate upon the objects of the vegetable kingdom,

in proportion as heat and cold are in the light and shade. That light and shade of themselves produce no operation, but that heat operates by them, may be manifest from the similarity between light and shade in the time of winter and in the time of spring. The comparison of the true and false with light and shade is from correspondence, for truth corresponds to light, falsity to shade, and heat to the good of love; and likewise spiritual light is truth, spiritual shade is falsity, and spiritual heat is the good of love; on which subject see the chapter in which the light and heat in heaven are treated of (n. 126-140).

590. There is a perpetual equilibrium between heaven and hell; for from hell there continually breathes out and ascends an effort to do evil, and from heaven there continually breathes out and ascends an effort to do good. The world of spirits is in this equilibrium, which world is in the midst between heaven and hell, as may be seen above (n. 421-431). That the world of spirits is in that equilibrium, is because every man after death first enters into the world of spirits, and is there kept in a similar state to that in which he was in the world, which could not be the case unless the most exact equilibrium were there. For by means of this all are explored as to their quality, being left there to their freedom, such as they lived in during their abode in the world: spiritual equilibrium is the freedom appertaining to man and spirit, as was said just above (n. 589). The quality of every one's freedom is there discovered by the angels in heaven, through communication of affections and thoughts from heaven; and it appears visible to the sight before angelic spirits by the ways in which they go. They who are good spirits go in the ways which tend to heaven, but evil spirits go in the ways which tend to hell. Ways actually appear in that world; which also is the reason that ways, in the Word, signify truths which lead to good, and in the opposite sense falsities which lead to evil; and hence also it is, that to go, to walk, and



to journey, in the Word, signify progressions of life. Such ways it has often been granted me to see, and likewise the spirits going and walking upon them freely according to their affections and thoughts thence derived.

591. That evil continually breathes forth and ascends out of hell, and that good continually breathes forth and descends out of heaven, is because a spiritual sphere encompasses every one, and that sphere flows forth and issues from the life of the affections and thoughts thence derived. And whereas such a sphere of life flows forth from every one, it hence flows forth also from every heavenly society, and from every infernal society, consequently from all together, that is, from the whole heaven and from the whole hell. That good flows forth from heaven, is because all in heaven are in good; and that evil flows forth from hell, is because all in hell are in evil. The good which is from heaven is all from the Lord; for the angels, who are in the heavens, are all withheld from their proprium, and are kept in the proprium of the Lord, which is good itself. But the spirits who are in the hells are all in their own proprium, and the proprium of every one is nothing but evil; and since it is nothing but evil, it is hell. From these things it may be manifest that the equilibrium in which the angels are held in the heavens, and spirits in the hells, is not as the equilibrium in the world of spirits. The equilibrium of the angels in the heavens is the measure in which they have been willing to be in good, or the measure of the good in which they have lived in the world, thus likewise the measure in which they have held evil in aversion; but the equilibrium of the spirits in hell is the measure in which they have been willing to be in evil, or the measure of the evil in which they have lived in the world; thus likewise the measure in which, in heart and spirit, they have been opposed to good.

592. Unless the Lord ruled both the heavens and the hells, there would not be any equilibrium, and if no

equilibrium, there would not be a heaven and a hell; for all things and each in the universe, that is, both in the natural world and in the spiritual world, are held together by means of equilibrium. That this is the case every rational man may perceive, since if there were a preponderance on one part, and no resistance on the other, it is plain to see that both must perish. Thus the spiritual world must perish, if good did not react against evil, and continually restrain its insurrection; and thus both heaven and hell would perish, and with them the whole human race, unless the Divine alone effected such restraint. It is said, unless the Divine alone effected this restraint, because the proprium of every one, angel, spirit, and man, is nothing but evil (see above, n. 591). For this reason no angels and spirits are able in any wise to resist the evils continually exhaling from the hells; since by virtue of their proprium they all have a tendency towards hell. From these things it is evident that unless the Lord alone ruled both the heavens and the hells, no one could be saved. Moreover all the hells act as one, for evils in the hells are connected, like goods in the heavens; and the Divine alone, which proceeds solely from the Lord, can resist all the hells, which are innumerable, and which act together against heaven, and against all who are in heaven.

593. The equilibrium between the heavens and the hells is diminished and increased according to the number of those who enter heaven and who enter hell, which entrance takes place to the amount of several thousands daily. But to know and perceive this, and to moderate the balance and to make it equal, is not in the power of any angel, but of the Lord alone; for the Divine proceeding from the Lord is omnipresent, and observes in every direction any degree of preponderance, whereas an angel only sees what is near himself, and does not even perceive in himself what is taking place in his own society.

594. In what manner all things are arranged in the heavens and in the hells, that all and each of those who are there may be in their equilibrium, may in some measure be manifest from what has been said and shown above concerning the heavens and the hells; namely, that all the societies of heaven are arranged most distinctly according to goods, and their genera and species, and all the societies of hell according to evils, and their genera and species; and that beneath every society of heaven there is a corresponding society of hell opposed to it, from which opposite correspondence equilibrium results. It is, therefore, continually provided of the Lord that no infernal society beneath a heavenly society shall prevail; and as soon as it begins to prevail, it is restrained by various means, and is reduced to a just ratio of equilibrium. These means are several, a few only of which are to be mentioned. Some of the means have reference to the stronger presence of the Lord; some to the closer communication and conjunction of one society, or of several with others; some to the ejection of superfluous infernal spirits into deserts; some to the transference of certain spirits from one hell to another; some to the arrangement of those who are in the hells, which is also effected by various methods; some to the concealment of certain hells under denser and grosser coverings; also to the letting them down to a greater depth: to pass over other means, and also those which are practised in the heavens above them. These things are stated to the intent that it may in some measure be perceived, that the Lord alone provides that there may be everywhere an equilibrium between good and evil, thus between heaven and hell; for on such equilibrium is founded the safety of all in the heavens, and of all on the earth.

595. It is to be known that the hells are continually assaulting heaven, and endeavoring to destroy it, and that the Lord continually protects the heavens, by with-

holding the inhabitants from the evils derived from their proprium, and by holding them in the good which is from Himself. It has been frequently granted me to perceive the sphere issuing from the hells, which was entirely a sphere of efforts to destroy the Divine of the Lord, and thus heaven. The ebullitions of some hells have also been occasionally perceived, which were efforts to emerge and to destroy. But the heavens, on the other hand, never assault the hells, for the divine sphere proceeding from the Lord is a perpetual effort to save all; and since they cannot be saved who are in the hells, inasmuch as all who dwell there are in evil and against the Divine of the Lord, therefore, as far as is possible, outrages in the hells are subdued, and cruelties are restrained, to prevent their breaking out beyond measure one against another: this also is effected by innumerable means of the divine power.

596. There are two kingdoms into which the heavens are distinguished, namely, the celestial kingdom and the spiritual kingdom, of which see above (n. 20-28). In like manner there are two kingdoms into which the hells are distinguished; one of those kingdoms is opposite to the celestial kingdom, and the other is opposite to the spiritual kingdom. The former, which is opposite to the celestial kingdom, is in the western quarter, and its inhabitants are called genii; but the latter, which is opposite to the spiritual kingdom, is in the northern and southern quarter, and its inhabitants are called spirits. All who are in the celestial kingdom are in love to the Lord, and all who are in the hells opposite to that kingdom are in the love of self; whereas all who are in the spiritual kingdom are in love towards the neighbor, and all who are in the hells opposite to that kingdom are in the love of the world. Hence it is evident that love to the Lord and self-love are opposite; in like manner love towards the neighbor and love of the world. It is continually provided by the Lord that no influence from

the hells opposite the Lord's celestial kingdom shall be directed towards those who are in the spiritual kingdom; for if this should be the case, the spiritual kingdom would perish, the reason of which may be seen above (n 578, 579). These are the two general equilibriums, which are continually preserved by the Lord.

---

MAN IS IN FREEDOM THROUGH THE EQUILIBRIUM  
BETWEEN HEAVEN AND HELL.

597. The subject of the equilibrium between heaven and hell has been treated of, and it has been shown that this equilibrium is an equilibrium between the good which is from heaven and the evil which is from hell, thus that it is a spiritual equilibrium, which in its essence is freedom. That a spiritual equilibrium in its essence is freedom, is because it is between good and evil, also between the true and the false, and these things are spiritual. Therefore to be able to will what is good or evil, and to think what is true or false, and to choose one in preference to the other, is the freedom which is here treated of. This freedom is given to every man by the Lord, nor is it ever taken away. It is, indeed, by virtue of its origin, not of man, but of the Lord, because it is from the Lord. Nevertheless it is given to man with life as his own, and this to the intent that he may be reformed and saved; for without freedom there is no reformation and salvation. Every one may see from some rational intuition that man is at liberty to think ill or well, sincerely or insincerely, justly or unjustly; and likewise that he can speak and act well, sincerely and justly, but not ill, insincerely and unjustly, on account of spiritual, moral, and civil laws, whereby his external is kept in bonds. From these considerations it

is evident that the spirit of man, which is that which thinks and wills, is in freedom, but not so the external of man, which speaks and acts, unless this be in agreement with the above-mentioned laws.

598. That man cannot be reformed unless he has freedom, is because he is born into evils of every kind, which yet must be removed in order that he may be saved; nor can they be removed, unless he sees them in himself and acknowledges them, and afterwards ceases to will them, and at length holds them in aversion; then they are first removed. This cannot be effected unless man be both in good and in evil, for from good he may see evils, but cannot from evil see goods. The spiritual goods which man is capable of thinking, he learns from infancy by reading the Word, and from preaching; and moral and civil goods he learns from a life in the world. This is the primary reason why man ought to be in freedom. Another reason is, because nothing is appropriated to man except what is done from the affection which is of love. Other things indeed may enter, but no farther than the thought, and not into the will; and what does not enter even into the will of man, does not become his, for thought derives all that it has from memory, but the will derives all that it has from the life itself. Nothing is in any case free which is not from the will, or what is the same, from affection which is of love. For whatever a man wills or loves, this he does freely; hence it is, that the freedom of man, and the affection which is of his love, or of his will, are one. Man therefore has freedom on this account, that he may be affected with truth and good, or love them, and that thus they may become as his own. In a word, whatsoever does not enter into man in freedom, does not remain, because it is not of his love or will, and those things which are not of the love or will of man, are not of his spirit. For the esse of the spirit of man is love or will: it is said love or will, because what a man loves,

this he wills. This now is the reason why man cannot be reformed unless he be in freedom. But more may be seen on the subject of man's freedom in the HEAVENLY ARCANÆ.

599. To the intent that man may be in freedom, with a view to his being reformed, he is conjoined as to his spirit with heaven and with hell. For there are with every man spirits from hell and angels from heaven. By spirits from hell man is in his own evil, but by angels from heaven man is in good from the Lord; thus he is in spiritual equilibrium, that is, in freedom. That, to every man are adjoined angels from heaven, and spirits from hell, may be seen in the chapter on the conjunction of heaven with the human race (n. 291-302).

600. It is to be known that the conjunction of man with heaven and with hell is not immediately with them, but mediately by spirits who are in the world of spirits. These spirits are with man, but none from hell itself and from heaven itself. By evil spirits in the world of spirits man is conjoined with hell, and by good spirits who are there, with heaven. Because this is the case, the world of spirits is therefore in the midst between heaven and hell, and in that world is equilibrium itself. That the world of spirits is in the midst between heaven and hell, may be seen in the chapter on the world of spirits (n. 421-431); and that equilibrium itself between heaven and hell is there, may be seen in the chapter immediately preceding (n. 589-596). From these things it is now evident whence man has freedom.

601. Something further is to be told about the spirits adjoined to man. An entire society can have communication with another society, and likewise with another individual, wherever he is, by a spirit sent forth from the society; this spirit is called the subject of many. The case is similar in regard to man's conjunction with societies in heaven, and with societies in hell,

by spirits adjoined to him from the world of spirits. On this subject see also the HEAVENLY ARCANÆ.

602. Lastly, respecting man's innate impression concerning his life after death, which is from the influx of heaven with him, the following may be related.—There were some of the simple common people, who in the world had lived in the good of faith. They were brought to a similar state to that in which they had been in the world, as may be effected with every one when the Lord grants it; and it was then shown what idea they had entertained about the state of man after death. They said that some who were intelligent asked them in the world what they thought about their soul after the life in the world; and they replied that they did not know what the soul is. They asked further what they believed about their state after death; and they said that they believed that they should live as spirits. These then asked what belief they had respecting a spirit, and they said that it is a man. They were next questioned whence they knew this; and they said that they knew it because it is so. Those intelligent ones wondered that the simple had such a faith, and that they themselves had it not. Hence it was made evident, that with every man who is in conjunction with heaven there is an innate idea concerning his life after death. This innate idea is from no other source than from influx out of heaven, that is, through heaven from the Lord, by means of spirits, who are adjoined to man from the world of spirits. And this has place with those with whom the freedom of thinking has not been extinguished by preconceived ideas, confirmed by various arguments, in regard to the soul of man, which they say is either pure thought, or some animate principle, the residence of which they seek for in the body; when yet the soul is nothing but the life of man, whereas the spirit is the man himself, and the terrestrial body, which he carries about with him in the world, is only an

administering instrument, by which the spirit, which is the man himself, is enabled to act fitly in the natural world.

603. What has been said in this work about heaven, the world of spirits, and hell, will be obscure to those who are not in the delight of knowing spiritual truths, but clear to those who are in that delight, and especially to those who are in the affection of truth for the sake of truth, that is, who love truth because it is truth; for whatever is loved enters with light into the idea of the mind, especially truth, when it is loved, because all truth is in light.

## GREAT REDUCTION

IN THE PRICES OF

## SWEDENBORG'S WORKS.

The American Swedenborg Printing and Publishing Society, wishing to secure a wider circulation for Swedenborg's writings, offers its large uniform edition of his theological works, on good paper and well bound in cloth, at the following greatly reduced prices:—

	Former Price.	Present Price.	Sent by mail, per vol., extra.
Arcana Cœlestia, 10 vols.....	\$15.00	\$6.00	18 cts.
Apocalypse Revealed, 2 vols.....	3.00	1.20	15 cts.
True Christian Religion.....	2.50	1.00	24 cts.
Conjugal Love.....	1.25	.60	15 cts.
Miscellaneous Theological Works...	1.50	.60	16 cts.
Heaven and Hell.....	1.25	.50	15 cts.
Divine Love and Wisdom.....	1.00	.50	8 cts.
Divine Providence.....	1.25	.50	11 cts.
Four Leading Doctrines.....	1.00	.50	10 cts.

All sales strictly for cash. Address,

E. H. SWINNEY,  
20 Cooper Union, New York City.  
Or, E. A. WHISTON,  
169 Tremont Street, Boston.

### SPECIAL OFFER TO CLERGYMEN.

A FULL SET of Swedenborg's Theological Works, nineteen octavo volumes, on good paper and well bound in cloth, containing 9,434 pages, boxed ready for shipment, is offered to any clergyman for \$7.50. Or, omitting "*Heaven and Hell*," "*True Christian Religion*," and "*Apocalypse Revealed*," for \$6.00.

This set includes all the theological works that Swedenborg himself published. Address,

E. H. SWINNEY,  
20 Cooper Union, New York City.

## The New Jerusalem Magazine

*Is published Monthly, each Number containing Sixty-four Pages, and has for its Object to promote the Reception in Mind and Life of the Truths of the New Church contained in the Holy Word and set forth in the writings of Emanuel Swedenborg.*

*Its Articles are from the Pens of the Best New-Church Writers in the Country.*

The Subscription Price is \$2.00 per Annum  
IN ADVANCE.



*The Children's New-Church Magazine is a Monthly Periodical of Thirty-two Pages, containing Stories, Religious Instruction for Children, Puzzles, and other Interesting Departments.*

SUBSCRIPTION PRICE, \$1.00 A YEAR.

Sample Copies of either of the above Magazines sent on Application.



The Writings of Swedenborg and of all the New-Church Authors for sale. Catalogues and Price Lists sent free to any address. A Large Assortment of Tracts at very Low Prices.

Mass. New-Church Union, 169 Tremont St., Boston.

## OPINIONS CONCERNING SWEDENBORG.

"The truths passing out of Swedenborg's system into general circulation are now met with every day, qualifying the views and creeds of all churches, and of men of no church." [Ralph Waldo Emerson.]

"A man of great and indisputable cultivation, strong mathematical intellect, and the most pious seraphic turn of mind; a man beautiful, lovable, and tragical to me, with many thoughts in him which when I interpret them for myself I find to belong to the high and perennial in human thought." [Thomas Carlyle.]

"There is one grand and beautiful idea underlying all his revelations or speculations about the future life. His remarkably suggestive books are becoming familiar to the reading and reflecting portion of the community. They are not unworthy of study." [John Greenleaf Whittier.]

"I have often thought of writing a book, to be entitled 'A Vindication of Great Men Unjustly Branded,' and at such times the names prominent to my mind's eye have been Giordano Bruno, Jacob Behem, Benedict Spinoza, and Emanuel Swedenborg. I can venture to assert that as a moralist Swedenborg is above all praise; and that as a naturalist, psychologist, and theologian, he has strong and varied claims on the gratitude and admiration of the professional and philosophical student." [Samuel Taylor Coleridge.]

"He (Swedenborg) was the son of a Swedish bishop of high repute, and was born in 1688. He acquired in early life a high position among scientific men, and produced successively works of science and philosophy which have always been acknowledged as having great merit. About the year 1745, when fifty-seven years old, his spiritual senses were opened, and, abandoning natural science, he devoted himself for the remainder of his life, twenty-seven years, to the acquirement and promulgation of spiritual science, — of the science of religion. He was in the spiritual world, not always or continually during those twenty-seven years, but nearly so, a spirit among spirits, almost as completely as when he finally left the material body." [Theophilus Parsons.]

# ARCANA CŒLESTIA.

By EMANUEL SWEDENBORG.

THE "*Arcana Cœlestia*" is an Exposition of the Books of Genesis and Exodus, with intervening chapters which describe the wonders of the spiritual world. The Book of Genesis, from its beginning to the call of Abram (chapters i. to xii.), says Swedenborg, was not written by Moses, but is a fragment of an older Scripture; neither are those early chapters matter-of-fact history, but compositions in the form of history, symbolical of things celestial and spiritual. With Abram, or rather with Eber, actual history begins. In both cases, however, the Scriptures are in very truth the Word of God, every syllable and expression therein being His; Moses, David, the Prophets, and the Evangelists were simply the Divine penmen, who wrote from the dictate of a living voice. That there was a more ancient Word is proved by the allusions in Numbers xxi. 14, and Joshua x. 13, to the *Book of the Wars of Jehovah* and to the *Book of Jasher*. In the Word are three senses or meanings,—the celestial, the spiritual, and the natural or literal. These three senses make one by correspondence.

It should not be forgotten that the doctrine of the symbolical character of the early chapters of Genesis was set forth by Swedenborg long before science had demonstrated that their literal sense was wholly irreconcilable with the facts of nature. Geology, which brought the most weighty objections against the six days' creation and the deluge, is a new science. In the highest or celestial sense the Word, Swedenborg teaches, refers solely to the Lord, and is a description of His nature and attributes, His assumption of fallen humanity, and the process of its glorification. As the Lord created man in His image and its likeness; whatever, in the primary sense, treats of Him is, in a secondary sense, or in a lower degree, descriptive of man, his nature and regeneration. This secondary or spiritual sense, when understood, transforms Genesis and Exodus from mere history and civil and ceremonial law into a revelation of the laws of spiritual life, applicable to every motive, thought, and action, and is therefore of eminent practical benefit to mankind. "The posterity of the most ancient Church," writes Swedenborg, "when they mentioned earthly and worldly things, thought of the spiritual and celestial things which they represented; so that they not only expressed themselves by representatives, but also reduced their thoughts into a kind of series, as of historical particulars, in order to give them more life; and in this they found their greatest delight." This principle of interpretation is recognized by the Apostle Paul in writing to the Galatians, when he says, referring to the two sons of Abraham, "Which things are an allegory."

10 Vols. Price 60 Cents per Vol. By Mail 75 Cents.

FOR SALE BY

American Swedenborg Printing and Publishing Society,  
20 Cooper Union, New York.

Mass. New Church Union,  
169 Tremont Street, Boston.

# THE DOCTRINES OF THE NEW CHURCH.

By B. F. BARRETT.

Briefly explained. pp. 256.

A new work, to be published Sept. 20, 1883, the design of which is, to answer the questions so often asked, "What does the New Church believe and teach, and wherein do its doctrines differ from those of other churches?"

Probably no system of Theology has attracted so much attention from thoughtful people of all denominations, during the last few years, as that of Emanuel Swedenborg.

And it is believed that no work has ever been published, which gives—in a form at once so concise, comprehensive, and intelligible—the ENTIRE THEOLOGY of the New Church, as this volume of 256 pages by Mr. Barrett.

Any one who wishes to know what the New Church believes, or what Swedenborg teaches, on all subjects pertaining to the Christian religion and its Author, will find it here given in a compact form, and in the author's most lucid and vigorous style; in contrast also, with the views generally held and taught in Swedenborg's time; and at a price so low (30 cents, postpaid, neatly bound in cloth) as to place the work within reach of people in the humblest circumstances.

A circular containing TITLE-PAGE, TABLE OF CONTENTS, AUTHOR'S PREFACE, etc., also a pamphlet of 93 pages, containing CONTENTS and PRICE of "*The Swedenborg Library*" (12 volumes) will be sent gratis on application.

Address,

SWEDENBORG PUBLISHING ASSOCIATION,  
930 Market Street, Philadelphia;  
Or, B. F. BARRETT, Germantown, Pa.

## A NEW LIFE OF SWEDENBORG.

THE LIFE AND MISSION OF EMANUEL SWEDENBORG. By Benjamin Worcester. With a fine steel engraved portrait of Swedenborg and a facsimile of his handwriting. One handsome 12mo, 475 pages, price \$2.00. The same octavo, price \$3.00

FROM THE NEW JERUSALEM MESSENGER.

"We have here the most complete, just and interior life of Swedenborg that has yet appeared. The work has been thoroughly done, with great painstaking, and entirely without haste. The author was well fitted for the undertaking, having been the editor of 'Hobart's Life of Swedenborg,' a standard work in the Church for over thirty years. The volume before us is evidently the work of one who has made himself a thorough master of his subject by the study of a lifetime. . . . Worcester's Life of Swedenborg has a great mission before it. It is the most complete answer to popular false notions concerning Swedenborg, and is the best adapted to meet the questions of modern intelligence of anything we have ever met. It promises to hold the highest position among the lives of Swedenborg for many years to come."

## WORKS BY THE LATE PROF. PARSONS.

THE INFINITE AND THE FINITE. 16mo, cloth. Price \$1.00.

OUTLINES OF THE RELIGION AND PHILOSOPHY OF SWEDENBORG. 16mo, cloth. Price \$1.25. By Theophilus Parsons, author of "Deus Homo."

Sold by all booksellers. Mailed, post-paid, by the publishers,

ROBERTS BROS., BOSTON.

*The Representative Paper of New England.*

## BOSTON DAILY ADVERTISER,

ONE DOLLAR A MONTH.

## BOSTON WEEKLY ADVERTISER,

ONE DOLLAR A YEAR.

## WALTHAM NEW-CHURCH SCHOOL.

*The Purpose of this School is to furnish Good Homes and Thorough Instruction for Boys and Girls under New-Church Influences. While open to all, the Boarding Pupils are expected to attend the New-Church Sabbath School, and the Services in the Chapel on the Premises.*

*Young Children are specially cared for. Boys are fitted for Business or for College. Girls pursue the Same Studies as far as desired.*

*French, German, and Italian are taught conversationally, as well as with Grammar. Lessons are given in Drawing and Painting, Music and Dancing.*

*Apply to*

BENJ. WORCESTER, Principal,  
Waltham, Mass.



# HEAVEN AND HELL;

ALSO,

## THE WORLD OF SPIRITS.

FROM THINGS HEARD AND SEEN.

BY

EMANUEL SWEDENBORG.

416 PAGES. PRICE, 10 CENTS. BY MAIL, 15 CENTS.

FOR SALE IN BOSTON BY

SWEDENBORG LECTURE BUREAU, 169 TREMONT STREET.

W. B. CLARKE & CARRUTH, 340 WASHINGTON STREET.

H. H. CARTER, 3 BEACON STREET.

---

### THE NEW JERUSALEM MESSENGER

Is a weekly periodical devoted to the exposition of the doctrines of Christianity as expounded in the writings of EMANUEL SWEDENBORG. It is a quarto of sixteen pages, of which fourteen pages consist of original matter, and two are given to advertisements, mostly of New Church publications. *It is the largest and, until the "Morning Light" was recently started in England, the only weekly publication in the world devoted to these objects.* Many cannot, until they become accustomed to Swedenborg's style, and familiar with some of the fundamental principles of his teachings, understand his books. THE MESSENGER is especially adapted to meet the wants of such persons, interpreting the language of Swedenborg's writings, and presenting his ideas in accordance with our modern modes of expression.

#### SUBSCRIPTIONS TO THE MESSENGER

are \$3 a year. Specimen numbers, five cents. Subscription for any clergymen, \$1.50. Subscription for extra copies to be distributed gratuitously, \$1.50.

Advertisements, five cents per line.

IS PUBLISHED AT

NO. 20 COOPER UNION, NEW YORK CITY.

E. H. SWINNEY - - MANAGER.



COLUMBIA UNIVERSITY



0025986910